

THE  
METHODIST MAGAZINE

AND

Quarterly Review.

EDITED BY S. LUCKEY AND G. COLES.

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VOL. XXII, No. 1.      JANUARY, 1840.      NEW SERIES—VOL. XI, No. 1.

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For the Methodist Magazine and Quarterly Review.

SKETCHES OF SOUTH AMERICA.

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[Continued.]

THE state of South America, during her colonial relations to Spain, next demands attention. The conquerors of this vast territory, who settled within its limits, were exceedingly few. The European emigration to it in no subsequent period was large; and such were the moral and physical circumstances of the community that its natural increase was far less than the salubrity of the climate would have indicated. And so dreadful was the havoc of human life in the aboriginal nations that the descendants of their conquerors have not yet in three centuries swelled to their original number.

To form a just estimate of the intellectual and moral state of South America while under the Spanish yoke, we must glance at the character of the first Spanish inhabitants—at the policy of the parent state—and at the means adopted to make that system effective. Those who emigrated from Spain to the new world were, in general, men neither of family, fortune, nor education. If we except the viceroys, their staffs, the judges, the land and naval officers, there were none that had the least pretensions to gentlemanly deportment or good education. They were bands of fortune-hunters, few of whom had ever ascended to the middle walks of life in the country they left; and as they were without liberal feelings, extensive views, and enlightened principles in the land of their nativity, they could not import them to the land of their adoption. Pizarro, the famous conqueror of the most densely peopled portion of South America, was almost totally ignorant of letters. This is also true of most of his coadjutors, and of the great mass of his barbarous followers. The fierce and unpolished character of those hardy adventurers, who invaded the incarial dominions, was exhibited in their mutual feuds and bloodshed before their common enemy was subdued. Of these we shall find the most deplorable evidence in an abstract from the early history of Peru.

After Pizarro had conquered the forces of the inca, and taken Cusco, his capital, he sent forces under his brother to subdue other

provinces. This reduced the garrison to one hundred and seventy men. Around these gathered more than two hundred thousand natives, with an intention to overpower and crush them. The garrison resisted this flood for nine months; and, when on the very point of being overwhelmed by that constantly accumulating mass, Almagro, another Spanish leader, made his appearance near the garrison. So hostile was he to his despairing brethren that the Indians for some time expected his assistance. When their success with him became doubtful, they suddenly attacked him; but he had no sooner dreadfully routed them, than he turned his arms against the forces of Pizarro, and was equally successful against the well-disciplined Spaniards. Shortly after the conqueror of Peru met in bloody conflict the forces of Almagro, triumphed over them, and, after a mock trial of their leader, put that brave man to an ignominious death. The family and friends of Almagro never rested till their hands were imbrued in the blood of Pizarro. The son of the former was then placed at the head of the government, where he sustained himself but for a short period before the arrival from Spain of Vaca de Castro. This officer, having been appointed to tranquilize the tumultuous and contending partisans in the new world, and to assume the government of Peru, landed at Quito, (1542.) Before he reached Cusco he met the young Almagro, at the head of all his best forces. The battle was dreadful. Though the force on both sides was small, of the fourteen hundred who fought one thousand were left bleeding on the field. The lately arrived governor triumphed. Almagro and forty of his partisans were put to death, and many others for ever banished.

By these terrible movements the torch of civil conflict was extinguished but for a brief period; it was soon rekindled by the brother of the deceased Pizarro, to blaze with a more fearful glare. This chief collected and arrayed the party opposed to the governor, met him in the field, and in a bloody action crushed his power.

After the Spaniards, in many similar struggles, had alternately been each other's murderers and victims, the crown of Spain sent Padro de la Gasca, with unlimited power, to establish order in this distracted community. This great man, whose movements were marked with no less prudence than vigor, found scope here for all his amazing energies. He first addressed himself to those noble principles which are the bond and bliss of the social system, but found in that rude mass little susceptibility of the legitimate emotions he would raise. Finally, he found himself coerced, by the force of circumstances, either ignominiously to abandon his public charge, or meet his reckless countrymen in the field of blood. For the latter he accordingly prepared, though with the greatest reluctance. Pizarro led the opposing force; but no sooner were the armies in array for conflict than several of his ablest officers and bravest troops galloped over to Gasca. This decided the otherwise dubious fate of the day, so that all the enemies of Gasca fell into his hands. This prosperous result, however, effected no change in the noble mind of this true patriot. The same moderation which graced his movements when his enemies were the majority shed its mild light on all his public acts when their power was annihilated. He pardoned all his enemies whose existence was not inconsistent with the tranquillity of the state,



so that none perished but Pizarro and a few of his obstinate adherents.

The bloody picture of the first European society here drawn on this epitomized page is a terrible index to its mental and moral character. This semi-barbarous character of these first Spanish settlers transfused through the successive generations of their descendants a most malign influence.

By adverting to the *policy* of the parent state toward these colonies, we shall see how exactly it was adapted to perpetuate and augment that influence:—

It was the policy of Spain to shut out from South America every kind of knowledge incompatible with blind obedience to foreign sway. An historian of considerable respectability, Mr. Zavala, has enumerated the six following particulars as characteristics of the colonial system: 1. Terror, inspired by the immediate punishment of the slightest symptoms of dissatisfaction, without the least opportunity of inquiring for what reason, or by what hand the blow was inflicted. 2. Deep ignorance, which shut out from the public mind whatever the government deemed inexpedient for it to know. 3. A religious education, which inculcated the most degrading superstition. 4. The strictest seclusion from all foreign intercourse which might improve the colonies in their civil, religious, or commercial knowledge. 5. The most domineering system of monopoly, extending to land, offices, and commerce. 6. A standing army, not for the defence of the people which supported it, but to awe them into acquiescence in whatever might be the royal pleasure.

That there were many universities, colleges, seminaries, and schools in South America is sufficiently notorious. And the existence of many of these, from a very early period of European settlement here, may seem to refute the above allegations against the crown of Spain. But when the purposes are known for which these institutions were established, their existence will give to these allegations the most ample support. Though these seats of learning were founded on the same general plan of those in the parent state, they were encumbered with restrictions originating in the narrow policy of a foreign despot. The branches taught in the highest of these institutions were the theology of the Catholic Church, the philosophy of the schools, the ancient code of Roman laws, and Spanish jurisprudence. This course of studies was not merely defective in the branches it included, but directly blighting to the noblest powers of genius. These institutions only professed to make lawyers and theologians. Medicine was committed to less learned hands; and the art of surgery, important as it is, was almost totally unknown. The sciences of chemistry, mathematics, and natural philosophy, as taught in our best-regulated institutions, were not only neglected as useless, but absolutely prohibited as dangerous to the state. It was the policy of Spain to array the study of theology in the most powerful attractives; for such is Romanism, that it would not only never interfere with the plans of the crown, but would give to these plans the greatest stability and efficiency. Nor could the Spanish power have been shaken in South America had the priesthood remained faithful to their transatlantic sovereign.

But the very means to which the crown resorted to secure that fidelity contributed most to annihilate it. Spain took care to fill the most lucrative and authoritative offices in the church by dignitaries from home, or by such as were connected by the strongest ties to the parent state. The curates and friars foresaw that these dignitaries would adhere to the royal cause in the event of a struggle; that this would displace them from their seats, and leave them vacant for the lower orders in the sacred office. The most active movers in the revolution perceived and encouraged this ambition in the clerical orders. Their eagerness to rise to offices of profit in the state, and to seats of honor in the church, blinded them to the dreadful reaction which was at the door. It prevented their foreseeing that it was in the very nature of those revolutionary principles, which would shake the highest authorities of their church, to continue their operation till they had laid their own power in the dust. But though this deep-laid scheme of the "lord of the Indies" issued in subverting the political superstructure to which it tended to give stability, it did this only by the force of remarkably concurring events.

So far as the highest institutions of the land could exert an agency in imbuing the whole mass of educated mind with the principles of absolute submission to despotic sway, so far the system of South American education gave durability to slavery. But, not content with thus cramping genius by confining it to the learned trifles and exploded superstition of the darkest ages of the world, the civil authority was ever ready to concur with the Inquisition, where that court was established, to extend the list of prohibited books, till this catalogue of interdicted authors swept aside some of the finest political and religious works in the English language.

Hence the amazing sway of ignorance and prejudice over this people during the lapse of three of the brightest centuries that ever rolled over the world. A late writer observes, "that the reformers of South American education, who nobly stepped forward after the revolution to remodel the ancient system, found the colleges and universities centuries behind such institutions in other parts of the enlightened world; that the natural sciences, which are the noblest monuments of gifted minds, were scarcely glanced at in them; that the intricate and delusive dialectics of the schoolmen occupied the most improvable period of the student's course; and that so few were the branches to be learned, and so barren the books placed before the learner, that it is impossible to imagine how effectually several years of intellectual labor could be thrown away! The deep-rooted and wide-spread prejudice which has long existed in Spain against *female education* was strengthened in South America by the system of Spanish policy toward this continent. Not even the elements of what deserves to be called an education were allowed to women. The small degree of tuition afforded to some in the most favored allotments was given under circumstances highly deleterious to the purposes of life. The school-houses were *convents*, and the teachers were *nuns*. In this dismal sepulchre of immured fanatics it was impossible the pupils should not become imbued with the mysterious spirit of the cloister.

Such an education, tinged with this ghostly spirit, instead of furnishing qualifications for the active duties of life, in the responsible

relations of sisters, wives, and mothers, tended to blunt the susceptibilities, paralyze the energies, and deaden the sympathies of nature. Though such an education is obviously at war with every social relation in life, it is impossible to conceive the extent of its blighting influence where it has obtained for centuries, without personal observation. Those who have here witnessed its actual developments in real life have felt that the most thrilling descriptions of the master minds of the age have not furnished a too highly wrought picture of the *importance of a good female education*.

But such a one as was allowed to young ladies in these colonies was admirably adapted to the policy of their sovereign. In all parts of Spanish America the system of Romanism was an object on which the eye of government was immutably fixed. Churches and chapels were erected, in the very infancy of society, in that massive and imposing style which had been common in the Catholic states of Europe. And among the first public buildings which arose on the southern continent were the hermitages, convents, and seminaries, which were located in the midst of the most beautiful and romantic scenery with which the new world is adorned. The pope exercised his spiritual jurisdiction through the crown of Spain, and from the parent state furnished America with the most ample supply of all grades of ecclesiastics. The colonies soon supplied themselves with the lower orders, but continued up to the revolution to receive from Europe their bishops and higher dignitaries.

In all seats of learning, and at every post of office, the Catholic religion was guarded with a no less vigilant circumspection than the rights of the crown. Indeed, the diffusion of Christianity was repeatedly avowed as the paramount object both of the conquest of these countries, and the continued control over the colonies. That this pretension was contemporaneous with the first invasion of South America the slightest reference to the movements of Pizarro will clearly demonstrate.

When Pizarro and Almagro entered on the execution of the purpose they had formed to explore and conquer a portion of the new world, they took with them Luque, a *priest*. After (in 1524) they had sailed from Panama, with one hundred and twelve men, they discovered Chili; met with various delays and reverses, and came to Peru; the glittering white in which the natives were clad, the gold and silver ornaments and utensils which they displayed, so enraptured the vision of these adventurers that they determined on a speedy invasion. This they accomplished in their second expedition, which was made with three vessels. When they had again reached Peru, they found it at war with Quito. Atahualpa, the reigning inca of Peru, sent messengers to Pizarro to obtain his assistance against the enemy of Peru. The Spanish adventurer seized on this proposal with the greatest avidity, and hastened to the interior, where the inca and his troops were encamped. Pizarro first sent to Atahualpa, informing him that he was an ambassador, sent by a powerful sovereign from beyond the ocean, to assist him against his enemies. The inca approached the Spaniards with all the ceremony and pomp of eastern royalty. Seated on his throne, which was adorned with gold, purple, and the richest plumage, he was borne by four of his officers, preceded by four hun-



dred in the most splendid uniform, and followed by all the officers of government, and an immense retinue in their train.

While the inca was thus approaching, nearly thirty thousand of his forces being drawn upon the plain, the priest, with an interpreter, met him. He then, in a few words, explained to the monarch the mysteries of Christianity—the prerogatives of the pope—the grant his holiness had made of the new world to the king of Spain—and the necessity that the inca should embrace the Christian religion, acknowledge the authority of the pope, and submit himself as a vassal to the king of Castile. Indignant at this incomprehensible and presumptuous harangue, the inca replied, that he was master of his own empire,—that the pope and the king of Spain were unknown to him, and had no concern with his prerogatives,—that he would never renounce the religion of his ancestors, or abandon the worship of the sun, that bright and immortal deity of his country,—that he would not worship the God of the Spaniards, and degrade himself by rendering homage to him who, like other mortals, was subject to death. He demanded of the priest where he had learned those wondrous things on which he had so surprisingly expatiated? “In this book,” said the holy father, reaching to him his Breviary. The inca took it in his hand, turned over the leaves, and holding it a moment to his ear, answered, “This book is silent, it tells me not a word,” and, in a contemptuous manner, cast it to the earth. The priest instantly kindled in a rage, and, turning to the Spaniards, exclaimed, with all his power, To arms, Christians, to arms!—the word of God is insulted!—avenge this profanation on these impious dogs!

Pizarro, waiting with impatience to execute the plan previously concerted, instantly gave orders. These had scarcely burst from his lips before his eager troops sprang to their execution. In a moment the musketry was discharged, the music rang, the cannon roared, the horse galloped fiercely to the charge, and the infantry pressed impetuously forward with sword in hand. Horror-struck by this treachery, and terrified by the sound and bloody effect of the fire arms, the Peruvian troops fled in the utmost consternation. The roar of the artillery sounded so much like the thunder of heaven that they doubted whether their enemies were not of a supernatural character, sent to punish their delinquencies. The nobles only remained in the field to protect the celestial person of their sovereign. But Pizarro made a rapid movement with a chosen band toward the inca, pulled him from his throne, and retained him a prisoner.

By this sudden onset more than four thousand Peruvians were slain, while not a single Spaniard fell. This great empire changed masters in an hour. He who held absolute sway over a dominion of almost two thousand miles in extent was, in one brief hour, disrobed of all authority, and made a helpless prisoner. Had the Andes been shaken from its base, and desolated half his kingdom, the calamity could not have been more shocking or unlooked for. The inca, perceiving that gold was the charm which had allured the Spaniards to his country, proposed to fill the room in which he was confined so high as he could reach, and give it to Pizarro, for his liberty. To this the treacherous Spaniard seemed heartily to agree. But, when the unfortunate monarch had fulfilled his engagement, and demanded his liberty, he per-



ceived, that not his liberty, but his death was determined on. The mode was burning by a slow fire ; but, on condition he would embrace Christianity, it should be commuted to strangling. To this, after a severe mental conflict, the broken-spirited monarch consented. The priest then, who deplored his death, (to which he had secretly counseled,) congratulated him because he was about to die a Christian. This picture of hypocritical zeal for religion is drawn in blood on too many pages of South American history. The Inquisition, which was established in Peru, and devoted, at one period, to the conversion of the Indians, was not more antichristian in its bloody achievements than the disgraceful pretension we have just detailed.

To give the greater influence to the Church, the extent of its possessions was constantly increased, and much of the most productive lands in the vicinity of towns and cities was in its power. Priestly artifices extorted many of these in the dying hour, so that numerous estates came by bequest into the possession of the Church. Royal grants to it were also large and numerous. Indeed, several institutions of the Church possessed larger revenues than flowed into the coffers of some extensive provinces. These arrayed it in a pomp, and secured to it an influence, which made it one of the mightiest pillars which supported regal power in South America.

Another feature of the colonial system was the unapproachable distance at which the two parts of society were placed from each other. During the three centuries which intervened between the conquest and revolution immense tracts of land remained in the hands of some ancient families. Many of these had on them a slave population, so that they were entirely wrought by the Indians and Creoles, who belonged to the estates. Many of these families were worth from one hundred to twenty-five hundred thousand dollars.

The ignorance and debasement of the laboring class scarcely had a parallel in any civilized nation on the globe. Their habitations were floorless, unfurnished huts ; their wages would only procure them the coarsest food and clothing ; and their posterity could scarcely hope for a more elevated allotment. It was deemed deeply disgraceful for any member of a respectable family to engage in manual labor, or to become acquainted with any of the mechanical arts.

This distance, at which the two classes of community were placed from each other, left the extremes without an intervening link to connect them. But this was the only social state which would perfectly accord with the designs of the Spanish crown. If the wealth and intelligence could be retained in the hands of a few, whose interest required the full recognition of the royal prerogatives, the great mass being powerless by their ignorance and poverty would always remain incompetent to change the political order of things.

Prior to the revolution, Spanish America consisted of seven general divisions. New Spain, Peru, Buenos Ayres, and New Grenada were vice-royalties, having all the pomp, and many of the prerogatives of distinct and independent empires. Chili, Venezuela, and Guatamala were three territories, each governed by a captain-general. Such was the genius of the government over all these divisions, that the features we have described were ever prominent in its character.

But this sketch of the colonial history should not be concluded

without some account of the *Jesuits*. This most extraordinary society that the world ever saw acquired a power in South America which made its vice-kings tremble on their seats. In 1840, it will be just three centuries since this society was originated. The famous Loyola was its founder. This far-seeing individual assured the pope, that if certain clerical privileges and exemptions could be granted, he would form a society, which, in evangelizing the heathen, and in extending the dominion of his holiness, would far exceed all which had ever existed. The pope conceded the required privileges, and the society was organized by his formal authority. What Loyola had promised to the pope, he accomplished to the admiration of Europe. His emissaries were immediately despatched in great numbers through Europe, Asia, and Africa. Their success was deemed miraculous, and it was predicted that the populous east would soon bow to the spiritual sway of Rome.

But, as to trace them through their political intrigues in the old world falls not within the design of this sketch, we hasten to their movements in South America. In less than ten years after they sprang into existence, they entered the new world. In 1549, a number of them landed in Brazil, penetrated the interior, and commenced preaching to several of the Pacific tribes. They claimed to be the descendants of St. Thomas, whom they represented as having been the immediate apostle of the Son of God. They declared themselves delegated by his authority to carry a message of eternal peace and happiness to the whole Indian race. They gave to these unsuspecting tribes a particular history of St. Thomas's advent to America, and journey over the southern continent. Among other marvelous things in his history, they affirmed, that he landed on the coast of Brazil, traveled through the immense desert, with a huge cross in his hand; and, as he proceeded, left on the hardest rocks the print of his large, naked feet! that by these, and similar wonders, he perpetuated the memory of his glorious journey from the coast of Brazil to the river Parana, to the Paraguay, thence to the great Chaco, and finally over the whole of ancient Peru; that the unwieldy cross, which their ancestors saw in the hands of this apostle, was hidden by the unconverted Indians in a certain lake, which, after lying there fifteen hundred years, was discovered by the curate of that place, and rescued by his holy hands! Ridiculous as were these fictions of the Jesuits, they were believed to be sacred realities by minds elevated immeasurably above their Indian converts.

Surprising as it may appear, in the nineteenth century, Alvear—otherwise a respectable historian—has seriously attempted to solve the problem of the long immersion of the cross, without injury to that sacred symbol. Among his other sage reasons by which he accounts for this phenomenon, the most sweeping was that the cross was framed of *holy wood*: that this cross had remained in that watery concealment since the apostle's age, he thought none could doubt who knew the fact, that numerous and most stupendous miracles had been wrought by it. How strange that, after more than three hundred years have furnished the clearest light to discriminate between divine miracles and popish tricks, common sense is still shocked by referring the latter to the hand of God! This story of St. Thomas was made to ring so

incessantly in the ears of the first tribes they addressed, that the missionaries were able to give it out among other tribes as a tradition they had received from the Indians themselves; as one which had been handed down from father to son, and obtained so generally among the native tribes of the new world as to admit no doubt of its truth.

These crafty men made the most high-sounding professions of self-sacrifice and benevolence in all their intercourse with the Indians. The history of their plan furnishes indubitable proof that their own aggrandizement was the absorbing object to which every other one was made tributary. Cortez, the Pizarros, and other adventurers sailed to America for the *same object*, but with an intention to accomplish it by other means. They intended to spill the blood of the natives that they might acquire their treasure. The Jesuits wished the personal services of the thousands they "reduced," and therefore subdued them by peaceable means. That they raised them to some degree of social order, taught them the Catholic system, and some knowledge of the mechanical arts, cannot be questioned. But, had the teachers withheld this degree of discipline, they would have defeated their own sinister end. Had the Jesuits left them in a state of utter savagism, they would have failed to procure a fortune by such an instrumentality. These Indians were more than one hundred and fifty years under the absolute control of this society. Had their elevation been its object, the last colonist would not have been in the same state of the first converts, but with every successive generation would have risen in the scale of society. But nothing is more certain than that they made not a single advance either in knowledge or property.

One fundamental principle in the government of the Jesuits was, that their establishment should be independent of all other civil and ecclesiastical authority in the new world. They professed, indeed, allegiance to the king of Spain; but, as they would allow no interference with their institutions, legislation, or practical government, by any of the king's representatives, *de facto* they renounced the royal authority. They contended that the bishop could have no jurisdiction over the missions; and if the viceroy presumed to enforce his authority, they met him with armies in the field. Thus their loyalty to the king had no existence but in name, as it exhibited itself in a prompt resistance of all his agents. To assume a position so lofty required something very special in the condition of this remarkable society; and their history shows them concerting and maturing their plans, at an early period, to maintain this *imperium in imperio*. To maintain this extraordinary position required united and vigorous effort, long and unfaltering perseverance, unwearied application to the royal seat for new privileges, and a most artful extension of them, as they were successively obtained. Never was there a society of men more distinguished in all these respects than the Jesuits. But this whole series of strenuous efforts could not have secured a society in so high pretensions, which was not located at such a distance from supreme power as that which separated the Jesuits from the royal and papal authority.

Another prominent trait in the character of this society was the state of *entire subordination* in which all acted to their *superiors*. The members of a man's physical frame are scarcely more obsequious to



the decisions of his mind than were all inferiors to the commands of their respective officers. One individual was placed over all the concerns of thirty mission towns. Though he was assisted by two "vice-superiors" in his high office, these with all others implicitly obeyed his commands. Each town was furnished with one curate and an assistant; and in such as were more populous, each curate had assigned him two assistant curates. The affairs of each town were entirely committed to these curates. One of them ministered at the altar, and to a few of his flock taught, most scantily, the elements of reading and writing. The other superintended all the pastoral, mechanical, and agricultural branches.

It is true, each town had its Indian judges, aldermen, and other officers; but these were the mere tools of the padres, as they never proceeded a single step in their official business without the counsel and approval of the curates. These Indian officers met every day for the double purpose of rendering to the curates the most strict and minute account of the manner in which their orders had been fulfilled, and to receive fresh directions for the succeeding day.

A regulation which was deemed vital to the successful operation of this social system was the *perfect equality of all the Indians constituting the community*. This extended not merely to matters of great moment, but to the minutest circumstances—to the quality of dress, the manner of wearing it, the hour of commencing labor, and every thing of a social character, excepting the name of office, and the occasional investment of its appropriate badge.

The Jesuits, those acute observers of character, selected for their officers Indians of the most unambitious and docile character. The caciques were, therefore, the least of any eligible to office. At the expulsion of the Jesuits only *three* of these were found in office among all the hundreds of Indians who were raised to official rank. The utmost caution was used to diminish the ancient veneration which every Indian had cherished for his cacique. To have increased that deep-seated respect by raising its objects to office might have been uncongenial with clerical purposes, by diminishing that omnipotent control which was in the hands of the curates.

But the most marked part of this unique system was that which provided for a *community of goods*. This institution, which was never adapted to the state of human society, has never been adopted without injury since that brief and miraculous period when Christianity was introduced into the world. But, if it be *bad* when established on the most equitable principles—when an equal proportion of the produce is distributed to each member of the community—how shall we describe the fallacy, the shameless imposture it involves, when the *few* absorb the labors of the *many*! Such was the community of goods established among the Jesuits in Paraguay. The scores of thousands of Indian laborers, whose earnings amounted to millions, enjoyed only such a pittance of this fund as was sufficient to clothe and feed them, in the coarsest and cheapest manner. Their clothing consisted often of a single garment—their food of the simplest morsel—and their habitation of a floorless mud hut. This wretched subsistence was all the overflowing fund, created by their labor, could dispense to them. Though they were allowed a portion of every week to labor for them-



selves, as all the avails of it must contribute to the support of their families, the common fund was affected in the same manner as if they had been directly devoted to its augmentation, as the same amount they so obtained might be retained from them in the fund. If this be a community of goods, the greatest slaveholder of the African race acts on the principle of a community of goods; for the planter no less than the Jesuit must afford his slaves a subsistence, or they perish, and he is ruined.

By this system the Jesuits accumulated enormous wealth. In the missions alone, situated on the banks of the Parana, they possessed thirty townships, containing not less than one hundred thousand Indian inhabitants. More than thirty thousand of these were capable of performing labor; and each laborer, acting under this system, was worth to the Jesuits at least two hundred dollars. If to the sum of these be added the value of their horses, cattle, mules, sheep, land, and their churches, with their rich ornaments, it will amount, at the most moderate prices, in a single establishment, to nine hundred thousand dollars. This sum, multiplied by the thirty towns, produces the enormous amount of twenty-seven millions.

But enormous as this wealth appears, it was small compared to the millions they possessed in the various sections of this vast territory—their lands, slaves, Indian subjects, numerous warehouses, and richly endowed churches, together with twelve most favorably located colleges around them, with a paramount influence with which none in the new world could compete. So fearful was this influence that the viceroy of Buenos Ayres declared to the king of Spain that the Jesuits had more vassals than his majesty in South America. It is true that knowledge was only dealt out to this people in grains and scruples, yet of all that was allowed to be disseminated the Jesuits held the key. It was at this moment of their brightest glory, when the tide of wealth was flowing in most abundantly—when the echo of their achievements sounded over the continent—when Spain itself trembled at the success of their intrigues—it was at this moment of aspiration and ardent hope, that all their power and prospects vanished, like the “baseless fabric of a vision, and left not a wreck behind.”

In 1767 Charles III., king of Spain, formed the bold design of expelling all the Jesuits from his dominions. After having issued a decree to this end, the king addressed Pope Clement III., begging his benediction on this momentous and apparently indispensable act. In this address he reminded his *holiness*, that the first duty of a sovereign was to watch over the peace and preservation of his state, and to provide for the good government and internal tranquillity of his subjects; that, guided by this view of his duty, he felt himself imperiously required to adopt this severe measure against that society; that he would send them all from his dominion, both in the old and new world, to the state of the church, Italy; and that he had appropriated a sufficient sum for their support to sustain them through life.

At this the pope instantly took fire; and, addressing a brief to Charles, he remonstrated in the strongest terms against a measure which he declared to be most offensive to Heaven: he vindicated the Jesuits, and alleged them to be the most pure, active, and divinely attended of all the servants of God, and condemned the king in this

severe measure, by some fearful insinuations. His majesty submitted this stern document to his council extraordinary, to receive advice from that august body. The council spoke out on the communication of his holiness with a freedom, and fearlessness, and strength, worthy of a brighter age of the world. It stated to the king that the brief was wanting in due respect to the sovereign of Spain and the Indies; that it would be compromising his supreme prerogative to enter into any controversy on the question; that to *God alone* the king was responsible for his acts; that the brief had been silent respecting some of the most important considerations, which make the measure it opposes indispensable.

The council then recapitulated some of the charges against the Jesuits. That they had altered the theological doctrines—that some of them had been so daring in their skepticism as to doubt the authenticity of the sacred Scriptures—that, in China, they had rendered compatible at once the worship of both God and mammon—that, in Japan, they had, in so scandalous a manner, persecuted the bishops, and other religious orders, as that it could never be blotted from the memory of man—that, in Europe, they had been the very point and focus of all the tumults, rebellions, and regicides—that it was proved, by the undeniable testimony of their own papers, that, in Paraguay, they took the field at the head of organized armies to oppose themselves against the claims of the crown—and that they had just been in Spain endeavoring to change the whole system of government, and modify it according to their own ruinous purposes. The council, after, from the most unquestionable authorities, drawing this gloomy picture of the fraternity, concluded by recommending his majesty never to lend his royal ear to any application in their behalf.

The king accordingly persevered in his original design, and proceeded to execute it with so much energy and despatch as to astonish such as were best acquainted with his purpose. Three days after the decree was issued to expel the Jesuits, a vessel of war sailed for the river Plata, with the most positive orders to the viceroy of Buenos Ayres to seize the Jesuits in all their strong-holds, in one simultaneous movement, and ship them for Europe.

This ordinance reached the viceroy on the 7th of June, and was executed by him on the 22d of the following month. His plans were originated in a secrecy so deep, and matured in a silence so profound, that a suspicion of them never entered the public mind till the very moment they burst into execution.

This hazardous enterprise involved extensive bearings; and, had a single blunder been committed, much bloodshed might have been occasioned. The Jesuits to be apprehended were more than five hundred in number. They were spread over a territory of nearly two thousand miles in extent; they held an absolute sway over almost one hundred and fifty thousand Indians, many of whom were armed; they had under their entire influence most of the literary institutions in South America; they wielded a power sufficient to repel the military force of any province in the new world, and to make, at least, one throne tremble beyond the ocean. To break down, by a single stroke, such an establishment as this, without the least public tumult, or the loss of a single drop of blood, required a skill in planning, and a

celerity in executing, with which the most powerful are not often gifted. Yet such a blow fell on the Jesuits!

In one dreadful midnight-hour all was lost! Their gold, silver, lands, slaves, colleges, cattle, and churches, with their rich treasures, which were accumulated by the strenuous efforts of a hundred and fifty years, passed for ever from their grasp. On the night of the 22d of July, 1767, every Jesuit in South America was arrested, made prisoner, and prepared for transportation to Buenos Ayres, that he might be thence shipped to Europe.

Thus this community—the most singular that ever existed—which had advanced by rapid strides in wealth, and strength, and influence, for a century and a half, was crushed at the very moment when suspicion was in the deepest sleep, and ambition on its most fiery chase. When every individual aspired at higher distinction—when the whole community lorded it over the country—when every member felt that the house of the Jesuits was based on a rock—then, like ancient Babylon, its fall was as a millstone hurled into the ocean. As this society has again been resuscitated, and is at this moment spreading itself over both the northern and southern hemispheres of the new world, its past history should be studied, and its future enterprises anticipated, with an interest which coming events will give to its movements. To develop the arcana involved in the deep plans of this fraternity belongs not to our pen, but demands the attention of some gifted mind, whose description shall be vision, and whose warning notes shall thrill through the nations.

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For the Methodist Magazine and Quarterly Review.

#### AN ESSAY ON CHURCH GOVERNMENT.

BY REV. J. PORTER, OF THE N. E. CONFERENCE.

CIVIL governments may be divided into three kinds—monarchical, aristocratical, and republican. These, in their various modifications, embrace all the governments in the world.

They may exist pure or mixed. Where supreme power is vested in a king, there is a pure monarchy. Where it is vested in a few of the principal men of a state, there is a pure aristocracy. Where it is vested in the people, there is a pure democracy. A mixed government is one in which these different forms are more or less blended, so as to make a government embracing parts of each.

To be more explicit. The king makes a monarchy; the house of lords an aristocracy; the house of commons a democracy. The king and house of lords make a limited monarchy. The king, house of lords, and house of commons, make a still more limited monarchy; or a government somewhere midway between a pure monarchy and a pure democracy.

Ecclesiastical governments may also be divided into three kinds—Episcopal, Presbyterian, and Independent. The Episcopal form embraces the Roman Catholic, the Greek, the Armenian, the Moravian, the Lutheran, the English Episcopal, the American Protestant, and



the Episcopal Methodist Churches; the Presbyterian, the Scotch and American Presbyterian Churches, with some other smaller sects; the Independent, all other denominations, whether Congregationalists, Baptists, Unitarians, Universalists, Swedenborgians, or any other by whatever name designated. To this classification no exceptions can be taken, if it be considered that ecclesiastical governments, like civil, admit of many modifications. This point will be more particularly noticed in treating of the different forms of government separately.

The episcopal form is that which recognizes bishops as having authority beyond the limits of a single congregation. The exact extent of this authority is not essential. The Presbyterian form is that which governs any number of congregations by presbyteries, synods, and general conventions; or by other legislative and judicial bodies, by whatever name called, which exercise jurisdiction over several congregations. The Independent is that which lives, and moves, and has its being in and by a single congregation.

My object is to exhibit the different forms of church government existing in the United States. This I shall do in as few words as the nature of the subject will admit, beginning with that general division called episcopal. As I have already stated, this embraces several denominations, which differ no less in discipline than in doctrine. A clear view of the distinctive features of each will enable us to decide as to their real and relative claims.

I will first notice the *Roman Catholics*. The government of this church, I need not hesitate to say, is a pure despotism. The pope of Rome is its supreme head. In him is vested not merely supreme judicial and executive, but legislative authority. Hence he is called God—the most holy father—God's vicegerent, &c. From him there is no appeal. To resist him is to resist God, and is punishable to any extent he may please. He may act in person, or by deputy. The former being impossible to any great extent, he acts by primates, patriarchs, archbishops, bishops, and priests, and thus makes his power to be felt throughout the world. In spiritual matters he claims universal jurisdiction; in temporal, all he can gain by art or arms. In America he enforces his laws by one archbishop, ten bishops, two assistant bishops, and nearly four hundred priests. These, acting in his stead, govern his eight hundred thousand subjects according to his pleasure. They may bless or curse, pardon or excommunicate, to the pains and penalties of purgatory. Under such a government subjects have nothing to do but submit.

The powers belonging to these and other officers of the Roman Church are very clearly stated in the *Encyclopædia of Religious Knowledge*. A short extract shall close the consideration of this sect. "An archbishop has jurisdiction over all the bishops of his province, who are his suffragans, summons them every third year to a provincial synod, and the constitutions formed in it affect all the churches in the province. In like manner, primates and patriarchs have a jurisdiction over all the archbishops and other bishops of the kingdoms or nations where they hold their dignified rank. The constitutions of the national councils, convoked by the primate, bind all the churches in that nation; and the constitutions of the patriarchal council bind all the



patriarchate. Above all there is the pope, who has the power, *jure divino*, of feeding, ruling, and governing the whole church, and exercising his jurisdiction over all clergy as well as laity.

"His care and solicitude extend to all Roman Catholic Churches throughout the world. He enacts rules of discipline for the universal church, dispenses with some of them when he sees proper, punishes those who do not obey, passes sentence upon ecclesiastical causes referred to him, and receives appeals from all Roman Catholic bishops in the world. Thus all Roman Catholics obey their bishops, the bishops the archbishops, the archbishops the primates and patriarchs, and all of them their head, the pope; and of these is composed one church, having one faith under one head."

The Moravians, according to their own account, derive their origin from the Greek Church, which is strictly episcopal. They, however, allow their bishops much less authority than is exercised by the bishops of the mother church. They govern themselves by councils or synods, composed of deputies from the congregations, and by inferior bodies, called conferences. Their synods generally meet once in seven years. The authority of this body extends to all the congregations and missions. It makes laws for the whole church, decides questions of doctrine and discipline, elects bishops, and chooses a kind of executive board, called "the elders' conference of the unity," to exercise a general supervision over the whole work, during the interim of the synods. This conference superintends the missions, watches over the doctrine, moral conduct, and temporal concerns of the congregations, sees that discipline is everywhere maintained, appoints and removes servants of the unity, and authorizes the bishops to ordain presbyters or deacons, and to consecrate other bishops.

There is another conference belonging to each congregation, which directs its affairs, and to which bishops, and all other ministers, and laymen are amenable. This body is called the elders' conference of the congregations. It consists of the minister or pastor, who is president, the warden, a *married pair*, who have the spiritual oversight of the married people, a single clergyman who oversees the spiritual concerns of the young men, and *some women* whose business it is to see to the temporal and spiritual concerns of their own sex. This conference is answerable for its proceedings to the conference of the unity.

The bishops have no authority only what they receive from the synod, or the elders' conference of the unity. They differ from presbyters in that they are consecrated to the work of ordaining bishops and other ministers. This is their principal business.

The Moravians have two prominent peculiarities. One respects their mode of doing conventional business, the other their mode of forming the marriage contract.

Their synods and conferences settle some questions by a vote of the majority; but in cases of importance their final resort is to the *lot*, even though the vote is unanimous. It is in this way they choose their bishops. Hence, should they choose forty, and the decisions of the lot be against them, they would have to make another trial, or abandon episcopacy.

In respect to marriage, the brother who marries out of the commu-

nion is cut off at once. He may select him a companion in the society if he choose; but as this is nearly impracticable, owing to the partition walls which are strenuously kept up and defended between the sexes, the more common practice among the brotherhood is to submit their choice to the church. The selection having been made, they submit it to the lot—or, to use a phrase meaning substantially the same thing, and much better understood in common parlance, *draw cuts*—which finally decides the case. If, however, the selection of the church is opposed by the lot, another is made, and submitted, and so on, till the church and lot harmonize, which constitutes a valid contract. All this is done with the greatest solemnity, and in an humble and prayerful dependence on God, every way worthy of this noble-spirited and deeply devoted people.

The government of the Lutheran Church is somewhat singular. In Denmark and Sweden it is strictly episcopal, maintaining in high repute diocesan episcopacy. In Hamburg, Frankfort, and the United States, the ministers together form a body for the purpose of governing the church, and examining and ordaining ministers. In the United States the ministers are under the inspection of ecclesiastical overseers, called seniors or presidents, whose business it is to admonish, to examine applicants for the ministry, and grant licences *ad interim* to them, and make reports to the synods. They are regarded as *primus in paribus*, first among their equals; or, as it is with the bishops in the Methodist Episcopal Church, equal in ministerial order, but first in office. Their judicatories in America are three—the vestry of the congregations, the special conference, and the general synod. The decision of the last named is final. This is composed of ministers, and an equal number of laymen, chosen by the vestries of their respective congregations, and it directs the external affairs of the church.

The conference meets once a year, and is composed only of ministers. It regulates the spiritual concerns of the church, such as judging of doctrinal controversies, examining, licensing, and ordaining ministers.

Though this church has no bishops by name, it is nevertheless justly called episcopal. Names cannot alter the nature of things. Its seniors or presidents, though not authorized to perform all the offices usually assigned to bishops, give it too high an episcopal tincture to allow of its receiving any other classification.

The Protestant Episcopal Church comes next in order.

The orders of ministers recognized by this sect are three—bishops, priests, and deacons. According to their constitution they hold a triennial convention, in which each state or diocese is represented by lay and clerical delegates, chosen by the state conventions, (every state or diocese having a convention to regulate its local concerns,) each order having one vote, and the concurrence of both being necessary to an act of the convention. The bishops of the church form a separate house, with a right to originate measures for the concurrence of the house of delegates; and when any proposed act passes the house of delegates, it is transmitted to the house of bishops, who have a negative on the same, so that the consent of both houses is requisite to the passage of any act. The church is governed by canons, formed

by this assembly, and which regulate the election of bishops, declare the qualifications necessary for obtaining the orders of deacon and priest, the studies to be previously pursued, the examinations which are to be made, and the age which it is necessary for candidates to attain before they can be admitted to the several grades of the ministry. Thus the triennial convention is the highest legislative and judicial tribunal in the church. In its legislative capacity it enacts laws for the government of the whole connection; in its judicial, it decides finally all cases of appeal.

The annual diocesan conventions are composed of all the ministers in the diocese where they are held, and an equal number of lay delegates from the different churches. Their authority is restricted by the geographical limits of the diocese and the canons of the church.

The government of the Methodist Episcopal Church is somewhat similar to the Protestant Episcopal. It, however, recognizes but two orders of ministers—elders and deacons. Its chief executors, the bishops, exercise episcopal authority, not by virtue of any superiority of ministerial order, but of ecclesiastical office.

The officers of this church are bishops, presiding elders, elders, deacons, preachers, exhorters, stewards, and leaders. The duties of the bishops are entirely executive. They are to preside at the conferences, fix the appointments of the preachers, within certain limits, change, receive, and suspend preachers in the intervals of the conferences as necessity may require, oversee the spiritual and temporal concerns of the church, and ordain such bishops, elders, and deacons as may be presented to them by the conferences for that purpose.

Presiding elders receive their appointments from the bishops, and may be considered their deputies. Their official duties in particular districts are nearly the same as those of the bishops in respect to the whole work, ordination excepted; and for their due performance they are responsible to the annual conferences to which they belong.

The duties of the other officers perfectly correspond with the names by which they are designated, and may be read in our book of Discipline by all who are curious to know what they are, with much less trouble than I can here detail them.

The principal judicatory of this church is a General Conference, which meets once in four years. It is composed of delegates from the annual conferences; and is authorized to make laws, under certain restrictions, for the government of the whole connection, receive and try appeals,\* and elect, admonish, and expel bishops, as the case may require.

An annual conference embraces all the traveling elders and deacons†

\* Of traveling preachers who have been expelled or censured by an annual conference. Appeals of members are to the quarterly meeting conferences, constituted principally of laymen; and those of local preachers, expelled or censured by a quarterly meeting conference, are to an annual conference.

† An annual conference is constituted of "all the traveling preachers who are in full connection," within its bounds. And as it sometimes occurs that elders and deacons travel for a time on trial before they are admitted into full connection, and, in some instances, individuals are admitted into full connection, but not immediately ordained, the definition here given of an annual conference is not perfectly correct, though it may serve for all the purposes the author had in view.



within a specified district, and is subject to the General Conference. A quarterly conference embraces all the traveling and local preachers, with all the exhorters, stewards, and class leaders, belonging to a parish, and is subject to the annual conference. Besides these, there is a leaders' meeting in each parish, embracing the stationed preacher, and all the stewards and leaders of his pastoral charge.

I shall next consider that form of government called Presbyterian.

The officers of the Presbyterian Church are pastors, ruling elders, and deacons. The pastors preach the word, administer the ordinances, and have the general oversight of the church.

The ruling elders are the representatives of the people, and exercise government and discipline in conjunction with the pastors.

The deacons take care of the poor, and distribute among them the collections which are raised for their benefit. They also manage the other temporal affairs of the church.

The church is governed by congregational, presbyterial, and synodical assemblies. The authority of these bodies is wholly spiritual, and the greatest punishment they can inflict is expulsion. The congregational assembly, otherwise called church session, is composed of the minister or ministers, and elders of a particular congregation. It is the duty of this body to try, admonish, suspend, and exclude offenders from the church, as in their judgment the case may require, and appoint delegates to the higher judicatories of the church.

The presbyterial assembly consists of all the ministers and one ruling elder from each congregation within a certain district. This body exercises a general supervision over the particular churches within its bounds. It has power to receive and issue appeals from the sessions, brought before them in an orderly manner—of examining and licensing candidates for the ministry—of ordaining, settling, removing, or judging ministers—of resolving questions of doctrine or discipline—of uniting or dividing congregations, at the request of the people—and of ordering whatever pertains to the spiritual concerns of the churches under their care.

The synodical assembly consists of all the ministers and one ruling elder from each congregation, within the bounds of several presbyteries. The synod have power to admit and judge of appeals from the presbyteries, to review the presbytery books, to redress whatever has been done by presbyteries contrary to order, and make such regulations for the benefit of their whole body, and of the presbyteries under their care, as shall be agreeable to the word of God.

There is still another judicatory in this church, called the *General Assembly*. It consists of an equal delegation of ministers and elders from each presbytery; or, in other words, of one minister and one elder to every six ministers. To this body belongs the power of consulting, reasoning, and judging in controversies respecting doctrine and discipline, of putting a stop to schismatical contentions and disputations, and of establishing new synods where they judge it necessary. Its decisions are final.

It now remains to consider the government of the Independents. These derive their name from maintaining that every particular congregation of Christians has, according to Scripture, a full power of ecclesiastical jurisdiction over its members, independent of the autho-



city of bishops, synods, presbyteries, or any other ecclesiastical assemblies.

This general division of the church, as I stated at the commencement, embraces Congregationalists, Baptists, Unitarians, &c. Not that all these adhere to every principle of the original Independents, for this is not the case; but that they inculcate and practice substantially those very principles which distinguish them from other branches of the church, and give them their name.

Congregationalists denominate themselves a class of Protestants, who hold that each congregation of Christians, meeting in one place, and united by a solemn covenant, is a complete church, with Christ for its only Head, and deriving from him the right of choosing its own officers, to observe the sacraments, to have public worship, and to discipline its own members. Yet they disclaim the name of Independents, because, on the ground of the doctrinal and Christian relationship existing among their churches, they are pleased to associate together in conferences, assemblies, and associations, for mutual counsel, and an interchange of Christian sentiments and feelings. But this, it will be perceived, does not alter their government. Independents received their name by virtue of the independency of their government, and not because they were destitute of Christian fellowship toward their equally Christian neighbors, or disdained to give or receive advice. The name, therefore, whenever applied, respects government, and nothing else; and in this sense it is as applicable to Congregationalists as to John Robinson himself, since all their delegated assemblies, by whatever name called, entirely disclaim having any legislative, judicial, or executive authority over the individual churches.

The governments of the Independent Churches in America, as we should naturally suspect, are in their leading principles somewhat similar. In the number and names of their officers, and in several other minor points, they differ considerably. The Congregational Churches of New-Hampshire, Massachusetts, and Connecticut have state and general associations; Vermont, a general convention, composed of delegates from the district associations. In this state some of the inferior associations are not connected with the general association. In the state of Maine, and the western part of this state, conferences of churches exist. In Maine these unite in a general conference, similar in its designs to the general associations of New-Hampshire, Massachusetts, and Connecticut, and the general convention of Vermont.

Synods in New-England are larger bodies of delegates, which assemble for making platforms, or other matters of general interest. Councils are smaller bodies, and act on matters of less interest. Con-sociations are standing councils. These are composed of ministers and delegates from such churches as see fit to unite for the objects proposed. In cases of special importance, several of these unite, and act together. Most of the Congregational Churches in Connecticut and Rhode Island, and some in Vermont and New-York, are con-sociated.

Associations are composed of ministers only, who meet for their own benefit, and to consult for the good of the churches. They exa-

mine and license candidates for the ministry ; and in some cases they try and acquit, admonish or expel from their body, such ministers as are charged with some offense. Whether, however, the right of trying ministers belongs to them, or to the churches of which they have the charge, is a question among themselves. Some say they have ; but others, that it belongs to the individual churches to try their own ministers.

The officers of the churches, according to the Cambridge Platform, were pastors, teachers, ruling elders, and deacons. They are now generally reduced to pastors and deacons.

The governments of several kinds of Baptists, the Unitarians, Universalists, Swedenborgians, and some other smaller sects are similar.

The associated Baptists in this country meet annually in associations and state conventions to promote missions, and attend to such other business as they can agree upon. Every three years they have a general convention for the explicit purpose of promoting foreign missions. These meetings are composed of delegates from the different churches ; but have no authority to interfere with the government of individual churches, by legislation, judicial decision, or any other way.

The Universalists have general and state conventions, and sectional associations. These are clerical assemblies for deliberation.

The government of the Swedenborgians, though independent, is not very definitely settled. They have a general convention at Baltimore, composed of their handful of ministers and licentiates.

As to the governments of the particular churches of these denominations, and all others belonging to this general division, little is known beyond their own limits. They doubtless vary according to the principles and character of their members. I shall leave them, therefore, to their own independency without prying into what they claim to be their own business, and close with a few remarks.

Which of these forms of government is best established by Scripture, and most expedient in the present state of the church, every man must judge for himself. Believing, however, with Archbishops Cranmer, Grindal, Whitgift, and Tillotson, Bishops Leighton, Jewel, Burnett, Stillington, White, and many others, that the Scriptures do not lay down any specific form of church government for universal adoption, it may not be far from the truth to say, that that government is best which is best administered.

That the episcopal form in some of its modifications has equal claims to divine authority to any other, it would not be difficult to show ; and that its operations in the hands of pious and faithful administrators are equally successful for the interests of pure religion, there is no room to doubt. But as the discussion of these subjects does not come within the objects of this essay, I shall not enter upon it in this place.

May the great Head of the church so enlighten and sanctify his people, that, however they may differ in judgment, they may agree in *spirit* ; and concentrating their efforts in their own way to the great object of Christian benevolence, yet rejoice together in the salvation of the world.

For the Methodist Magazine and Quarterly Review.

SUBSTANCE OF A DISCOURSE,

*Delivered at the Opening of the Church in Yatesville, June 15, 1838.*

BY REV. SETH MATTISON, OF THE N. Y. CONFERENCE.

"But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" 1 Kings viii, 27.

AMONG the illustrious productions of antiquity the Jewish temple held a relation of special interest and of unrivaled grandeur. The temple, like its prototype the tabernacle, had more than a human origin. To this fact the structure itself corresponded. The skill displayed in its formation, its emblematical allusions to things heavenly, and especially its adaptation to sacrificial worship, in which the death and mediation of Christ were prefigured, are in strict agreement with its divine originality. The house met the approbation of that Divinity for whom it had been erected. He received and owned it at the eventful period of its consecration as a place of his particular abode.

The ark of the covenant being deposited under the wings of the symbolical cherubim in the most holy place, the musicians of Israel commenced their lofty strains. "When they lifted up their voices with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever;" the cloud, which five hundred years before had rested upon the tabernacle at the time of its dedication, suddenly appeared in the temple. This symbol of the divine presence was overpowering; the priests could not stand to minister, for the cloud of glory filled the house. As this phenomenon, during forty years, had been to the tribes of Israel a column of cloud to direct them by day, and a pillar of fire to guide them by night, it pleased God to display on this occasion both the cloud and the fire. The token of his daily presence was given in the manner suggested; and that of his nightly presence followed it. At the conclusion of the consecrating prayer, the fire came down from heaven and consumed the sacrifices; and it so prevailed that the priests, who before, on account of the cloud, could not minister in the house, were now unable to enter it.

The latter display of the sacred symbol was the most extraordinary. It seems to have filled not only all the interior, but to have covered the whole building with the lustre of burning flame. It was certainly quite visible to the surrounding multitudes; for it is asserted, that "when they saw how the fire came down, and saw the glory of the Lord *upon the house*, they bowed themselves with their faces upon the ground and worshipped," repeating the chorus, "For he is good; for his mercy endureth for ever." The Jewish church was favored with gracious outpourings and marvelous visitations, and so has been the Christian. Though visible signs and wonders were chiefly confined to the period in which the Scriptures were coming into existence, the displays of the Holy Ghost have extended through every age to the present. The prayer of faith is answered as effectually, and the labors



of piety are blessed as amply in these days, as they were in ancient times. Was it under the auspices of that Being who taught Solomon to construct the temple that a few saints were recently encouraged to originate this beautiful chapel? To that ruling Power be all the glory. And while we congratulate you, brethren, as instruments of the enterprise, we pray the Almighty to regard the labor of your hands, to take possession of the comely edifice, and to honor it this day with the most ample expressions of his adorable goodness. But, to the words of our selection.

After the services preparatory for the solemn dedication were completed, the devout monarch turned his face toward the assembled nation; at which signal the thousands of Israel arose, and received his royal benediction. His following address was brief, but comprehensive. At the conclusion of his speech he knelt upon the brazen scaffold before the altar, spread his hands toward heaven, and commenced the dedicatory prayer. But few moments had he been in converse with his Maker when a glance at infinite perfection surprised the supplicant, and diverted the current of his thoughts. Hence the striking apostrophe, "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee! how much less this house which I have builded." The text is the language of passion, and is elliptical. It evidently embraces the following sense:—Is God indeed disposed to dwell on the earth? If he be so disposed, *can* he, seeing the spacious heavens cannot contain him? And if the entire universe, the works of his own hands, be insufficient to contain him, how much less can he be contained in a building erected by feeble man? Let us ascend the inviting elevation which rises before us.

I. In this passage are found a lofty conception of God and an interesting exclamation of a sincere worshiper.

Amid a nation's wealth, and the most imposing show of art, invested with office and authority, appears a supplicant—a king, beloved of his subjects, and honored by a world, knows himself to be but dust and vanity! On lowly bended knee he invokes his Author; Jehovah listens—lets down a ray of his glory—the kneeling sovereign sinks in his own estimation, and being struck with the majesty of the King of kings, he gives utterance to the text. The words denote the feelings of surprise, of humility, and the most profound adoration. Here too, if anywhere, devout passion and sublime conception are happily blended; and truth, without the aid of ornament, wakes attention and humbles the pride of man.

When the Almighty rides upon the storm, is present in the fearful flashes, in the startling thunders, and in the wild roar of winds and waters; or, when in the execution of his high designs he breaks the gates of brass, and cuts the bars of iron asunder, we tremble at his absolute sovereignty. But it is not on such occasions that we have the most consistent or enlarged views of his character. At Mount Horeb "the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain shaking;" and being afraid, "they said to Moses, Speak thou with us, and we will hear; but let not God speak with us lest we die." Under circumstances less appalling, God is usually beheld in clearer prospect, and to greater satisfaction.

In a frame of calm recollection we perceive the order and perfection of his works, and our thoughts of him are more rational and extended. But when he presents his moral perfections in connection with his primary attributes, or associates in the person of Christ his infinite benignity with his dread omnipotence, we assume courage to approach him; and in approaching him, we are cheered and strengthened. At times we are hushed into deep serenity and filial awe, when, like Solomon in audience with the Deity, emerging from our native darkness, we soar above the universe of matter; and, looking far beyond all created intelligences, we see God in his own eternity, and even glance at the infinitude of his presence. Here finite meeting infinite, conception fails, reason folds her wings, and God only reigns. Let the ardent soul a thousand times lift her wondering eye, a thousand times stretch her baffled pinion, she must remain stationary. Lost in the incomprehensible ubiquity of her Maker, she can only adore him; or merely exclaim with the son of David, "Behold, the heaven and heaven of heavens cannot contain thee!"

The moral feelings of man answer to the principles that govern him; and his happiness is usually proportionate to the improved state of his nature. By communion with God we are more and more transformed into his likeness; the results of which are great peace and great enjoyment. When that peace and this enjoyment rise into sublime rapture, it is commonly by some striking view of the glorious majesty and infinite loveliness of the Deity. As he is infinitely more excellent than are any of his works, so nothing can excite our admiration in comparison with him. Adoring exclamation and exulting praise rise as freely from the soul when devoutly impassioned as flow the streams of that salvation which excites our gratitude.

The higher exercises of devotion always associate the feelings of surprise, of wonder, of adoration, and of love. Heaven abounds with such feelings. On beholding the displays of creating goodness, nearly six thousand years since, "the morning stars sang together, and all the sons of God shouted for joy." The omnipotence, purity, and eternity of God are shouted by troops of angels; for they cry, "Holy, holy, Lord God Almighty, which was, and is, and is to come." Rejoicing in his glorious dominion, the redeemed of our race in heaven cry, "Alleluia, salvation, and glory, and honor, and power, be unto the Lord our God." Before his enthroned presence the seraphim cover their faces, and cry one to another, "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." It was after a signal display of the divine Majesty, and under an exalted conception of his character, that Moses sang, "Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders!" If Daniel under a divine afflatus, and St. John under a like inspiration, broke not into rapturous praises, it was because they were so overpowered with the grandeur of God that they "fell at his feet as dead."

God is never disposed to keep his humble worshipers at a distance; nor is he pleased with our devotions when performed with gloomy apprehensions. Servile fear is the offspring of darkness, and not of light—of unbelief, and not of faith. The Spirit of adoption enables us to cry, "Abba, Father;" to approach him with humble assurance;

and to worship him with a reverence that answers to the most fervent love, and to the most exalted delight. The psalmist was familiar with his Maker. Fired at the disclosures of supreme excellence, he seized the harp, and poured his melody in strains like the following: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Bless the Lord, O my soul! O Lord, my God, thou art very great; thou art clothed with honor and majesty. Thou coverest thyself with light as with a garment, and stretchest out the heavens like a curtain." "Praise ye the Lord; for he is good: sing praises unto his name; for it is pleasant." "How precious are thy thoughts unto me, O God! How great is the sum of them!" At the conversion of St. Paul, so brightly shone the glory of Christ, and so alarming was his voice, that the loftiness of the Pharisee was at once subdued; and he fell strengthless to the ground, where with trembling and astonishment he inquired, "Lord, what wilt thou have me to do?" This apostle, afterward contemplating the providence of God, and the plan of salvation, was struck with amazement, and adoringly exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

II. Let us examine the serious inquiry, "Will God indeed dwell on the earth?"

This inquiry was made in view of the boundless extent of God, as taught in the words that follow it. Dr. Clarke explaining the phrase, "heaven and heaven of heavens," renders it "the heavens and the heavens of heavens;" and thinks it implies "the systems, and systems of systems, each possessing its sun, its primary and secondary planets." If this comment be too scientific for the days of Solomon, still the facts contained in it would demand our attention; and if the phrase allude not to the arrangement of the heavenly bodies, it certainly refers to the whole extent of space in which they move.\* I am pleased with the doctor's note. Though the Bible was completed long before the sciences received their higher degrees of improvement, it not only contains no professed revelation which is inconsistent with the most exalted states to which they have since arrived, but it abounds with expressions that soar above the learning of antiquity, and strikingly coincide with modern discovery and enlightened science.

We say that the inquiry under consideration was made in view of the boundless extent of God, as taught in these words, "Behold, the heaven and heaven of heavens cannot contain thee!" We are accustomed, as were the inspired writers, to consider things both by analogy and contrast. In contemplating the Divine Being both methods are adopted. While we perceive a resemblance between some of our mental attributes and certain attributes of God, we are humbled at the limited nature of ours, and astonished at the infinitude of his; this contrast brings us upon our knees before him. Our thoughts on

\* The ancient Jews held to the existence of three heavens. 1. The region of the air. 2. The space of the sun, moon, and stars. 3. The residence of God and his angels. If the clause in question relate to this theory, it nevertheless comprehends the ideas, and demands the illustration, which are given in this discourse.



his eternity are derived from the likeness which this attribute bears to time. The idea of duration is embraced in both ; the latter having a beginning and an end, while the former has neither. We usually obtain a sense of his eternity by throwing our thoughts far back on the past, and far away on the future ; and reaching no resting point, we are confounded, and the effort is succeeded by a feeling of awe and adoration. While our text tacitly owns a resemblance of finite space to infinite—a resemblance of the vast extent of God's works to his own extent—it also teaches the wonderful contrast subsisting between them. Hence, to gather the sense of the inquiry, "Will God indeed dwell on the earth?" we must lift our eyes, muse on the heavens, and glance beyond the boundaries of creation.

Where is the contemplative mind which was never awed at the grandeur of the heavens, or was never struck at the vastness of the space which they seem to command? Where is the serious observer who, when gazing at the starry canopy, is not moved at the majesty of God, nor shrinks to insignificance in his own eyes, at the sublimity of the prospect? In view of this august scenery, how suitable are the words of the Psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" Enlightened piety more than learned speculation delights to survey the heavens ; she more admires the harmony, motions, and magnitudes of this magnificent machinery ; and exclaims, with a more exalted pathos and sublime admiration, How surpassing wonder is the Being that made it ! We have reason to believe that our solar system is a tolerably fair specimen of the order which prevails throughout the whole. The universe probably includes as many systems as there are fixed stars ; the stars being real suns, having planets attended by satellites—so that while they severally throw a twinkling light over neighboring systems, each serves like our sun, as the grand centre and illuminator of its own.

The space assigned to our system is truly wonderful. The Georgium Sidus, the most distant of its planets, is eighteen hundred millions of miles from the sun ; and though he moves in his orbit at the rate of fifteen thousand miles an hour, he exhausts about eighty-four years in performing his revolution. The field, however, encompassed by his travel dwindles to an inconsiderable point when compared with the space occupied by the surrounding heavens. If we would adore the widely extending presence of Deity, and feel the force of the solemn inquiry before us, we must catch the fire of inspiration, and rise with the soaring astronomer far beyond the orbit of Herschel. We must listen to his demonstrations. He has computed the motions, and measured the magnitudes of the solar orbs ; has ascertained the periods of their revolutions, and laid open the more distant dominions of the Almighty. He points us to millions of suns, the nearest of which are computed to glow at about twenty trillions of miles from us. So great is this distance, that, could we employ an angel to visit one of them, and bring back intelligence—were he to leave us this moment, and move at the rate of one thousand miles an hour, it would avail us nothing ; for on his return, should not the general resurrection prevent, we shall have been above four millions five hundred and sixty-six thousand years in our graves.

That the fixed stars are of vast magnitudes, and that they do not borrow, but emit light of their own, has been fairly demonstrated. We therefore believe them to be real suns, and centres of systems. To suppose millions of these immense luminaries to have been created merely to enlighten our globe, while only about two thousand of them are visible to the naked eye, would be to charge infinite Wisdom with folly. It is probable that all of them, as well as their attendant planets, are replenished with intelligences. If some of them which occupy the compressed parts of the nebulae have no planets, they doubtless hold important relations; they may serve as congenial abodes for their own inhabitants, as essential balances to other heavenly bodies, and as useful lights to surrounding worlds. But, not to digress. It is the wonderful extent of the heaven of heavens to which your attention should be directed.

How incomprehensible is the space occupied by the twenty-five hundred nebulae which astronomers have recently distinguished! Let us suppose a nebulae of several thousand stars, and each of them, like our sun, to be a centre of a system. This we may do with assurance, according to Dr. Dick, who says, "There can be no question that every star we now behold, either by the naked eye, or by the help of a telescope, is the centre of a system of planetary worlds." As each star must be placed at such a distance from others of the cluster as to permit the unobstructed revolutions of its primaries and secondaries, how amazingly expanded must be the cluster itself! Apply this hypothesis to the cluster called the milky way, to which our sun is supposed to belong; and what is the definite result? Some lofty spirit of heaven might give a just reply. It is not for any that dwell in houses of clay to cast the mighty sum. Even the small portion of this nebulae, in which Dr. Herschel counted fifty thousand stars, must cover a space about fifty thousand times as large as that which is occupied by our whole solar system.

As to the number of the nebulae, the number of suns and systems that compose them, and the quantity of space they occupy in immensity, no human intellect is capable of adequate conceptions. Of these distant luminaries the glass has revealed the existence of nearly one hundred millions; and it is not improbable that, by future improvements of the instrument, as many more may be discovered.

To apply these remarks. While illimitable space may contain millions of suns and systems, extending far beyond the remotest orbs yet discovered—extending so immeasurably as to involve the most calculating mind in the labyrinths of immensity; still the universe must have its limits, while the natural residence of God is absolutely boundless.

Some have hazarded the conjecture that the system of nature is coextensive with infinite space. Even the learned Dr. Halley framed an argument involving this sentiment. He says, "If the number of stars be finite and occupy only a part of space, the outward stars would be continually attracted to those within, and in time would unite into ONE. But if the number be infinite, and they occupy an infinite space, all the parts would be nearly in equilibrio." How God has provided against the approximation and conjunction of these great central bodies—whether they, like the planets, have a circular

revolution, and are held at due distances from each other by the same laws that control the solar system—and, if so, round what all-commanding Centre they perform their stupendous travel, are speculations not only uncalled for at the present hour; but they are matters quite beyond our research. But to suppose that infinite space may be entirely occupied by the starry hosts is certainly confounding finite with infinite. Were the Almighty to produce solar systems as much oftener than one every six days as to usher a million of them into being every second; and at this rate multiply them for ever, infinite space could never be filled with them. Is it not highly absurd to associate the literal idea of *infinite* with that of number, which, augmented ever so much, must substantially consist of units? and what can be more absurd than to suppose it possible for unbounded space to be filled with material things? All the properties of matter imply limitation; and as the whole planetary creation is composed of matter, it necessarily has its boundaries. But the creation must be, and *is* constituted of parts: it is divided into systems of systems. Each of these parts, however great or small, bears some proportion to the whole; and as the parts are finite, so must the whole be.

We certainly have no reason to conjecture that unlimited space is or can be filled with any thing short of *that* which, like itself, is *infinite*. But what need of reasoning here? Inspiration has settled the question. If the heaven and heaven of heavens are insufficient to contain their Maker, they cannot be coextensive with his essential presence. Glancing at the Divine Being as filling the immeasurable compass of all created nature, and existing far away infinitely beyond the sweep of the remotest planets, Solomon very humbly, and very naturally, inquires, “Will God indeed dwell on the earth?” The amount is, Can He who fills immensity, his *ancient* and only *sufficient* residence, so descend as to dwell on the earth, and abide in a structure reared by mortal hands?

Our second general article may now appear as fully set forth; but the fact is otherwise. We have given that sense of the inquiry which is chiefly gathered from the words responding to it. But as the inquiry not only anticipates the boundless extent of God, but also bears a strong allusion to his independence and moral dignity, its most essential meaning, and *that* to which our reply will be chiefly confined, yet remains for illustration. The question manifestly contains the sense of these words—Will God indeed consent; or is he indeed disposed to dwell with *men* on the earth?\*

To carry the inquiry at once to a definite conclusion, we assume it, and reverently ask, Will that mysterious Being who, till some thousand years since, had lived alone from everlasting, in himself infinitely happy, whose real enjoyment never did, and never can require the existence of others—will he condescend to hear prayer, look from the high independence and inscrutable eternity of his nature, reveal his glory to mortal man, and make his abode with him? Will this source of perfection, resting in his own sufficiency, interest himself with creatures whose breath is in their nostrils, who are recently from the dust, and are rapidly returning thither? Will that Being in whose awful hands burn myriads of suns—suns that repel darkness from the

\* See 2 Chron. vi, 18.



wide expanse, and light up the glorious revolving worlds—worlds of his own, which are more in number than the planets of summer, or the rain-drops of autumnal showers—will he deign to look from the unascendible height of absolute perfection with special regard upon this inferior globe? Rather, shall not his excellence make the inhabitants of earth afraid, and his dread fall heavily upon them?

If the Almighty be disposed to hold converse with his creatures, is he not furnished with a sufficient number of high intelligences who know how to appreciate his perfections? Where are his cherubim, seraphim, angels, authorities, principalities, powers, might, thrones, and dominions? Of these lofty ones, do not “thousands of thousands minister unto him,” and “ten thousand times ten thousand, and thousands of thousands” swell the notes of his praise? Behold yonder countless worlds! For what but to hold and perpetuate the existence of happy beings do they wheel their everlasting rounds? In these unsinning departments of Jehovah’s empire is not his name known and sung in all the sweetness and vigor of primeval purity? How! Is he inclined to special acts of goodness to a globe, which, for all we know, is the only revolted one in his vast dominion? Will he show distinguished favor to a planet which, for its rebellion, he has consigned over to future conflagration? Can this blaspheming world, where the ire of his majesty has so frequently swept along, and where signs of his displeasure are everywhere visible, hope for his clemency? How can man endure the presence of his righteous Sovereign, or stand unconsumed before his insulted majesty? Would it not be dishonorable to Deity, and unsafe to his general government, for him to look with complaisance on our adulterated race—a race who can warm in his sunshine, breathe in his atmosphere, and feast on his bounties without gratitude—a race that trample on the principles of moral order and social harmony; being infatuated with the diabolical temperament which proudly asks, “What is the Almighty that I should pray unto him?” and, Who is my neighbor that I should regard his interest?—a race of intelligences who adjust their differences with the weapons of death, filling the earth with groans, and drenching it with the blood of their species? How can the God of consummate purity and of unbending justice smile upon a progeny who, with insurrectionary apostates, are leagued against him—apostates who defied his omnipotence, and fell from the courts of light under the withering glance of his indignation? Can his love to guilty man reign to the degradation of his justice? Will he employ his mercy in doing away the majesty, and annihilating the penalty of his own perfect law? Sooner would he wrap our hostile globe in tormenting flames, and throw her from her orbit, a hopeless *prison*, a wandering *hell*, as a just punishment for her crimes, and as an effectual warning to other worlds.

III. We next respond to the inquiry, the import of which now lies before you.

The self-existence of God, the mode of his being, and all his incommunicable attributes, are necessarily included in the absolute perfection of his nature; and they constitute that excellence which is inconceivable, and that light which is unapproachable. God does not, like one of his creatures, occupy a given space. That he is

really everywhere is a matter of distinct revelation ; on account of which we are taught in the text that his entire essence is not to be confined within any prescribed limits. He is indeed everywhere ; but like effects do not everywhere attend the developments of his character. In heaven he discloses his retributive justice in the happiness of the saints ; in hell he manifests the same perfection in the punishment of sinners.

While all apparent voids are filled by the very essence of Deity, he dwells in relation to his creatures more especially where "the invisible things of him, even his eternal power and Godhead, are seen" and apprehended by his works. Yonder awful canopy, where in overwhelming considerations he displays his wisdom, power, and goodness, he claims as his visible residence, and the seat of his outward dominion. That immortal state where he displays the riches of his high spirituality, and reveals the arcana of his intrinsic glory—where he unveils a goodness which runs and swells to infinitude through all his other perfections, is the place of his most special abode, the very empyrean of his majesty. There his fire glows upon imperishable altars of love, and the incense of his praise ascends for ever and ever. There,

"Dark with excessive bright his skirts appear,  
Yet dazzle heaven, that brightest seraphim  
Approach not, but with both wings veil their eyes."

Finally, while the infinite Being is more clearly revealed in some places than in others, wherever for the happiness and improvement of his creatures he is wont to manifest his adorable perfections, thither we may look and find a place of his special abode.

To the inquiry considered, we reply in the affirmative. Though the wickedness of man is great in the earth, and fearful expressions of divine displeasure prevail upon it, the merciful Jehovah remembers that we are but vanity ; he softens the visitations of his judgments, and in "wrath remembers mercy." "Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof!" After God had made the earth, and replenished it with irrationals, he made man in his *own image*, and appointed him ruler of the new creation. How happy and how glorious was he in the morning of his being ! As no other creature, visible or invisible, is said to have been created in God's *own image*, did man in paradise hold a higher relation to his Maker than all others ? He held familiar converse with his Creator ; and earth, flourishing with unfading beauties, and flowing with exhaustless fountains of pleasure, was the native residence of the God-like being. But, when the tempted aspirant approached the interdicted tree, angels shuddered, and the music of heaven was suspended. He sinned ; the curtain fell ; and the ray of ineffable glory was averted. Earth was cursed, but not destroyed. Degraded for its rebellion, and surrounded by innumerable spheres of greater dimensions, and of more glorious aspects, our globe to an eye competent to inspect the heavens must make an unsightly and diminutive spectacle. It is nevertheless not abandoned. No ; with all its crimes and calamities, it probably more occupies the attention of its Maker, and is more highly honored by him, than is any other globe that rolls in

immensity. We refer to the wonderful scheme of redemption. Such was the original dignity of man, and such was God's love to him as a fallen creature, that to save him he assumed his nature in the person of Jesus Christ, and is to hold it in connection with the Godhead for ever. That the nature of any other grade of beings ever was, or ever will be thus honored and distinguished, we have no reason to believe. The manhood of Christ is exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." While we are amazed at the exaltation of human nature, as set forth in the character of Christ, we are as much confounded at its depravity as we find it in ourselves.

It was indeed man's apostacy and his necessity which called for the incarnation. But still as the incarnation *must* have taken place without dishonor to the divine nature, it seems that man having been created in God's *own image*, and after his *own likeness*, must imply some similitude of his Maker which is claimed by no other rank of intelligences; and that therefore the Divine Word might consistently unite with the holy offspring of Mary. As the first Adam was made after the likeness of God, and the second bears "the express image of his person," may we not infer that in the human being exists a germ of the most transcendent quality; and that, in the future development of its powers the saint is to shoot beyond the attainments of angels and archangels, and of all created beings make the nearest approximation to the Deity? Of all adoring spirits man is probably the only creature who shall for ever recognize his own peculiar attributes in essential connection with the glorious hypostasis. We tread on mysterious ground!

The law, when violated by man in his first estate, demanded his immediate exclusion from all good. But, had the penalty been fully executed, his posterity would have perished in his loins; and the world, which was made for him, had probably been changed into a dismal comet, and thus would have remained for ever the hopeless abode of its two offenders, and the blazing habitation of vaunting demons. The exterminating blow was stayed. The holy Trinity who acted together in the creation of man, still loved him. The second in the adorable three opened upon earth a dispensation of mercy, manifesting himself to succeeding ages as the hope of the church and the Ruler of the world, till in due time he assumed the character of an *infallible Adam*, or that of the *Lord from heaven*, invested with human nature. In this capacity being equally related to heaven and earth, and equally concerned for the dignity of the injured law, and the salvation of the fallen race, he met in his own person the tremendous demands of justice; and,

"O! what a groan was there?—a groan not his:  
He seized our dreadful right, the load sustain'd,  
And heaved the mountain from a guilty world."

And now he broke asunder the bars of death and rose triumphant, holding the honored law in one hand, and appeased justice in the other. Mercy and justice having met in him, "that he might reconcile the world to God by the blood of the cross," he was seen amid



adoring seraphim approaching the mercy seat in the "holy of holies;" and a voice was heard, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

God dwells upon the earth; not as he dwells in sinless worlds; not in universal clemency, nor in final rewards and punishments; nor yet does he reign in open vision. The light of his countenance is reflected through the appropriate medium of Jesus Christ and him crucified; "for him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." This method of divine goodness was typified under the law, and is realized under the gospel. We perceive its wonderful adaptation to our fallen world, though it opens upon us a field of theology which we are unable to explore. While "angels desire to look into it," and ministers labor to comprehend it, it constitutes a theme of astonishment and admiration both to men and angels. "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The eye which never flowed with the tears of repentance, and never glanced at the depths of Christianity, being wont to the mazes of skepticism, and used to wander and wonder among the constellations, is altogether disqualified for religious investigation. It does not, in fact, perceive why such an "humble portion of the universe as ours should be an object of those high and distinguishing attentions" which the Scriptures avow. Unbelief is the result of depravity, weakness, and wrong associations. Who is sufficient to compare, or duly estimate *worlds* but Him who made them? Who among the sons of men has traced their line of gradation, perceived their moral relations, or scanned the diversity of ends to which they are respectively appointed? To all particulars of this kind the wise man places his "hand upon his mouth, and refuses to answer." I know not why a planet for its greater bulk should be inhabited by creatures of higher perfection—or how the comparative smallness of the earth should operate against the avowed greatness of its design. Among the works of God we often discern in *figures* of smaller magnitude a greater amount of skill, and perceive in them marks of higher design than are found in the *larger*. God is pleased to reveal himself both in nature and providence in a manner unlooked for; and where reason is too feeble to perceive the motive and method of his operation, he often brings forth the most admirable effect.

Why may not earth sustain a more exalted relation in the scale of being than Jupiter, though the latter be fourteen hundred times larger than the former? So it may be; nor in the order of nature can any sufficient reason be found why *our* globe may not as well as *any* be a theatre of the most extraordinary transactions. But, under the light of revelation, though it were a mere province of Jehovah's kingdom, we have indubitable evidence that he has here opened a plan of operations to which the whole universe may look with interest, and receive instruction. This is a world of fallen souls; and it could be redeemed by nothing short of the sacrifice which was once offered on Calvary. Here the subject expands into a boundless prospect. We

shall not enlarge, but merely repeat a remarkable passage which is often quoted from the "Night Thoughts" of Dr. Young :—

" Knowest thou the importance of a soul immortal ?  
Behold this midnight glory. Worlds on worlds !  
Amazing pomp ! Redouble this amaze !  
Ten thousand add ; and twice ten thousand more ;  
Then weigh the *whole* ; ONE soul outweighs them *all*,  
And calls the astonishing magnificence  
Of unintelligent creation *poor*."

That God dwells on the earth is strikingly manifest in its physical productions. The laws of nature from age to age remain unaltered. They actuate and control the vegetable and animal kingdoms now, as they did five thousand years ago. They have no absolute being ; there can be but one self-existent Cause ; this Cause produced them, and it constantly sustains them. The innumerable combinations of which the elementary particles of matter are capable, and the important results of such combinations as are seen in minerals, plants, trees, and animals, speak the superintendence of God, and astonish us with his infinite skill and goodness. The inspired writers neither teach the absence of God, nor attach a self-subsisting energy to his works. They speak of him as "upholding all things by the word of his power," and as ever present and active in the productions of nature. God out of the whirlwind thus interrogates his servant Job, "Who hath divided the water-course for the overflowing of waters, or a way for the lightning of thunder, to cause it to rain on the earth?" "Who provideth for the raven his food?" "Who hath sent out the wild ass free, whose house I have made the wilderness?" "Gavest thou the goodly wings unto the peacock? or wings and feathers unto the ostrich?" And thus the Psalmist:—"He sendeth the springs into the valleys which run among the hills"—"They give drink to the beasts of the field ; and the wild asses quench their thirst. Sing unto the Lord with thanksgiving ; sing praises upon the harp unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry." "He openeth his hand and satisfieth the desire of every living thing," &c.

The skepticism which calls in question God's regard for the minutiae, and confines his attention to the prominent, reflects the highest dishonor upon his character. It sets him at variance with himself, by supposing him to have created many things which are beneath his dignity to govern. Heedless of the vital connections existing between the smaller and the larger works of nature, it disowns the sentiment that

"All are but parts of one stupendous whole ;"

and gives us no data by which we may acquire any satisfaction respecting the divine government. This species of skepticism over minds which are more remarkable for astronomical enthusiasm than for rational investigation has prevailed in some instances to an alarming extent. Christian writers have therefore deemed it providential, that, at about the time when the telescope was invented, "which teaches us to see a system in every star," the microscope was formed,

which shows us a "world in every atom." The presence of God in nature comports with his excellence; "and his tender mercies which are spread over all his works" throw a supreme loveliness about him, and afford the highest satisfaction to his worshipers. To excite our confidence in his all-disposing hand, our Saviour says, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" It is God's sunshine and showers that give life and animation. 'Tis he that mantles the fields and forests with verdure, makes the elements productive, and supplies the wants of every creature; he paints the flowers of summer, and ripens the fruits of autumn. "He giveth snow like wool, and scattereth the hoar-frost like ashes. He sendeth out his word and melteth them: he causeth his winds to blow, and the waters flow:"—

"He warms in the sun, refreshes in the breeze,  
Glowes in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

God dwells among men in a wise and wonderful providence; he exercises a particular and universal supervision over all the world, in which respect, though "righteousness and judgment are the habitation of his throne, clouds and darkness are round about him." It would be the extreme of weakness for a creature just sprung from nonentity, for short-lived man just waked into consciousness, to attempt the apprehension of such a profound and extensive government. If sin has occasioned all the disorder which we see around us—and if it require infinite skill to counteract it, and to dispose of a world of depraved moral agents, it is of course impossible for a limited capacity to comprehend such an administration; and as it is not in our power to grasp the whole, so neither are we able to trace all the direct and relative bearings of a part. Even God's own people are not permitted to discern the tenderness of his love in all the events that befall them. They are assured that all things shall work together for their good; but the method of their acceptance with God would not permit them, were their capacities adequate, to see the wonderful process by which all things so eventuate; nor does it allow them to be anxious about matters of this kind. Under the government of Christ we are destined to walk by faith, and not by sight; and it is certain *death* to live otherwise than by faith in the divine promises. God never reveals himself unto salvation when sought only by the power of reason. Nature and providence declare his existence; reason assents to his sovereignty; but it is a penitential faith in our Lord Jesus Christ which makes God familiar to our thoughts, and brings us under the light of his countenance. In this way we become acquainted with him, and in no other can we retain the enjoyment of him. We must live in the constant exercise of faith. This will keep us humble in prosperity, patient in adversity, and perfect us in all the graces of the Holy Spirit. Is it not enough for us to know that the very hairs of our heads are numbered; and that He, in whom we have believed, and with whom we have intrusted our present and everlasting interests, is Emanuel, *God with us*, and is able to keep us unto everlasting life?



His language to all that trust in him is, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may verily forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands!" "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

God dwells in his house of worship, and with his people when assembled in it. He took possession of the temple with visible signs and wonders; but that his presence should there abide was held under a conditional promise. The promise runs thus: "I have chosen and sanctified this house that my name may be there for ever. If my people humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin"—"mine eyes shall be open, and mine ears shall attend unto the prayer that is made in this place. But if ye turn away, and forsake my statutes—then will I pluck you up—and this house, which I have sanctified for my name, will I cast out of my sight." The house of worship, though desirable as to form, and elegant in its execution, is far less pleasing to God than is the humble soul who resorts thither for worship. Yes, though he calls the heaven his throne, and the earth his footstool, neither these, nor any other material habitation are answerable to his excellence, nor are they half so pleasing to him as the "contrite spirit that trembles at his word."

God alone can hallow the place of his worship; and this he does when, in answer to prayer, he displays therein his saving grace among his people. The house remains dear to him only on account of the holy and effectual services which, from time to time, are performed in it. Here the holy Scriptures, like the ark of the covenant in the temple, find a proper and abiding residence; and in this sacred volume stand, in a thousand important connections, the significant appellations of its glorious Author. Among these is one assumed by himself as most expressive of his nature. To Moses on Mount Horeb he thus proclaimed and defined it: "The Lord! The Lord God! merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and will by no means clear the guilty," &c. In the gospel sanctuary are set forth the divine character and the mediatorial reign of Christ—the elect are trained for immortality—the light of eternity dawns upon the soul, and "the knowledge of the glory of God appears in the face of Jesus." "And how dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Here God dwells in his ordinances, and makes them effectual. He lives in the public ministry, in the eucharistic feast, in holy baptism, and in sacred song. As the church under the law was favored with his special presence, so is she under the gospel. Jehovah shrouds not his throne in thick darkness. He leaves not his people to grope after him in the mere works of nature, or to apprehend him solely in the letter of the Scriptures. No; glory to his ever blessed name, whenever his real worshipers appear in his sanctuary, he is himself among them! "We are not strangers and foreigners; for he hath

made us to sit together in heavenly places in Christ Jesus." The Spirit's influence on some occasions resembles a reviving breeze ; on others, the rushing of a mighty wind ; and sometimes he is like a pillar of fire in our midst. "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "The Lord of hosts is with us ; the God of Jacob is our refuge." Amen.

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For the Methodist Magazine and Quarterly Review.

THE DUTY OF THE CHURCH TO THE WORLD ;

A MISSIONARY SERMON.

BY REV. F. REED, OF THE N. Y. CONFERENCE.

"Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you," 2 Cor. x, 15, 16.

THE Christian philanthropist, in casting his eye over the eight hundred millions of human beings who inhabit the earth, will have his attention arrested more by the circumstances which distinguish their *moral* condition, than by any facts, however striking, which mark their *political* or *physical* state. For however important, in the estimation of casual and worldly-minded observers, may be the mere circumstances of their momentary existence ; and however the difference which in these respects exists among different portions of the human family may be regarded as the most important that can exist ; yet, if we look upon men as moral beings, and subject to those influences which affect their moral character and future destiny, we shall lose sight of their mere earthly condition as undeserving a moment's thought. Their existence rises to an importance which no language can describe, and no human thought can estimate. The history of each is fraught with an interest which we may seek in vain amid the records of empires. Hence, in the judgment of our Saviour, it would profit a man nothing to gain the whole world, if the loss of his soul were to be the price paid for it. And hence, too, the atonement which was made for its recovery, though infinite in value, was not considered too dear a ransom. God has thus put the seal of his own estimation upon the priceless worth of every human soul. And in order that the purposes of infinite mercy might be fully answered, and man recovered from that loss and ruin which had been occasioned by sin, our blessed Lord commanded his apostles to proclaim the tidings of redemption to the ends of the earth, and urge, by all the considerations which the importance of their message furnished, the acceptance of salvation upon every human being.

If such then be the interest which the welfare of men has excited in the bosom of the Deity—and if their salvation is so important as to have called forth such astonishing displays of divine power and benevolence ; and if, especially, it was the will and command of the Saviour that his gospel should be preached to all nations, why has that gospel, after the lapse of eighteen centuries, accomplished com-

paratively so little? Why are there yet six hundred millions of our perishing fellow-sinners as unenlightened and unevangelized as if the publication of the gospel had never been commanded or intended? Is it true that "all have sinned, and come short of the glory of God," and that the moral condition of the world is as deplorable as the Scriptures set forth? Has Christ commanded "that repentance and remission of sins should be preached in his name among all nations?" and do the church know that this was the *intention* of the Saviour, and that the responsibility of executing this command rests upon his ministers and people in all successive generations until his design shall be accomplished? Wherefore is it, then, that ignorance and sin still hold their empire over three-fourths of the human race, and are allowed to immolate their twenty millions annually, and sweep them beyond the reach of Christian sympathy?

That the gospel has not yet answered its ultimate design, and the command of Christ been fully complied with, no one can seriously doubt. And as we cannot suppose, without the grossest impiety, that the Divine Redeemer has either changed in his purpose, or failed in any of his appropriate work, the painful conviction is forced upon us that the agents to whom he has committed the execution of his gracious design have come short of their duty. While the Saviour was yet upon earth he trained his apostles under his own immediate eye to that service in which he designed to employ his chosen instruments in all future ages, for the establishment of his kingdom among men. All who are called to the same work, and share with them the honor of publishing the tidings of mercy, necessarily assume their responsibility. For though the circumstances of a call to the work of the ministry are different now from those which distinguished the call of the apostles, yet it is essentially the same. It proceeds from the same paramount authority, is accompanied by the same gracious promise, and involves the same fearful responsibility. The true ministers of Christ in all ages, not less than the apostles themselves, are his ambassadors to the world. To them, in a measure, are committed the endless destinies of unnumbered millions of redeemed sinners. As moral agents their instrumentality is of course voluntary; and Christ has reserved to himself the prerogative of calling them to a final account, and of determining whether or not they have been faithful to their trust. So far then as the Lord Jesus has condescended to commit this work to the hands of fallible men, there is manifestly a contingency connected with it; and those who serve him with fidelity he will honor, while in the skirts of the unfaithful will be found the blood of souls, and the guilt of frustrating the grace of the Redeemer. Thus if God choose to suspend his merciful purposes upon the voluntary agency of man, it will be seen that a failure cannot be attributed to any defect in the divine economy, but solely to human guilt.

But the ministry is not a distinct and independent organization. It is identical with the church in all its acts and influence. One cannot exist without the other. For though each has its respective and appropriate duties, yet are they *one*—one in their visibility, their spirituality, and their influence. As the ministry and the church have each their peculiar obligations, so neither can perform the duties of the other; though the remissness of one will necessarily hinder the work



which requires their united agency. Here, then, is to be found the true reason why the world is not evangelized. The church and its ministers have not done their duty. They have kept the bread of life from famishing millions; and many, very many, we fear, will for ever perish through their apathy and neglect. If concerted and efficient action is necessary as a part of the gospel economy—if the purpose of God to extend the benefits of the gospel to all the world is only in view of the united agency of the church and the ministry—then is our duty plain, and our responsibility such as should awaken us to immediate, united, and vigorous effort. There must be repentance for the past, and fidelity for the future. Prayer must be more spiritual and earnest—faith more lively and active—Christian benevolence more generous and ample. Then will the fire upon God's altar burn with a holier and livelier flame; its consecrated ministers will increase in numbers and devotion; and "the law will go forth from Zion, and the word of the Lord from Jerusalem."

Our Lord has commanded that the gospel should be preached "to every creature;" and in order to this, that his servants should "go into all the world." The ministry and the church conjointly are solemnly pledged to the fulfilment of this command. Each minister of Christ, and each member of the church, has a personal interest involved in it. By the neglect of this obligation we not only incur the guilt of not doing what has been imperatively enjoined upon us, and which we have pledged ourselves to perform, but we thereby hinder others in their work, and break that unity of effort which God has ordained as the instrument of the world's conversion.

Such is the view taken by the apostle Paul. His eye was fixed upon "the regions beyond" Corinth, including the southern and western portions of peninsular Greece, where the gospel had not yet been preached. To that field he felt that he was called, and thither he purposed to extend his ministry, aided by the efficient co-operation of the church. "The apostle supposes that the Corinthians were equally bound with him to the duty of enlarging the sphere of evangelical labor; and that they had only a claim upon the exclusive enjoyment of the Christian ministry until they had acquired a certain maturity in religious knowledge and experience, till their 'faith was increased.' We collect from this, that as soon as a church is established in the faith, it is to become co-operative in its exertions to spread the kingdom of Christ. As soon as its own lamp is trimmed, it is to be held forth to direct the steps of others. This is not only the privilege, but the duty of every church; and it is a duty incumbent on you. Of this there can be no question. You have been long established as a Christian society; you agree in the belief of the vital doctrines of Christianity; you have a regular ministry; and you have no right to monopolize these advantages. If there are men who are panting to launch into 'the regions beyond,' they have a right to hope by you 'to be enlarged according to their rule abundantly;' and you are bound to realize their hopes and desires." Such dependence did the apostle place upon the vigorous, active faith of the church, that he scarcely allowed himself to reckon upon much success without it; and seemed to consider his call to farther effort in a measure suspended until that was secured.

The doctrine taught in the text, and which it is our intention to enforce by a few plain considerations, is that *the co-operation of the church and the ministry is essential to the evangelization of the world.*

In the plan of human redemption the wisdom and goodness of God are manifested, not only by the condescension of Christ in his vicarious sacrifice, but by those *means* through which the saving benefits of the atonement are secured to men. That the atonement would be all sufficient for the work of salvation, without the intervention of outward, secondary means, if such were the pleasure of God, there can be no doubt. Yet, as he has adopted them into his economy, and made them necessary to the great work, it is sufficient proof that the system would not be perfect without them. The more unlikely the means are in themselves to produce the effect intended, the more apparent is that divine power which alone renders them efficient. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." "We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us." This condescension of God in the employment of means so unlikely in themselves to bring about the salvation of men, has imposed upon his people a most solemn obligation. *They are his chosen instruments for the work.* His church is the visible and acknowledged agent of his mercy; and the ministry of her consecrated sons the power she is to employ. Her duty is her highest honor, and her fidelity the salvation of an unbelieving world. It is not the isolated and independent efforts of her individual members that will accomplish the work she has in hand. Her great strength lies in the *union and concerted action* of her various members and talents.

*The evangelization of the world is an enterprise in which all should feel an equal interest.* The same considerations which awaken an interest and zeal in the mind of a devoted minister of Christ will suggest themselves to every true Christian, and produce in a degree precisely the same effect. It is not the conviction that we are called to the labors of the public ministry which alone inspires an affectionate concern for the salvation of others. This interest has a prior existence in the soul, and is the fruit of regenerating grace. For though a call to the public work of preaching will always be accompanied by enlarged and heightened feelings of benevolence, yet such feelings, to a certain extent, are essentially co-existent with Christian experience.

The church has a deep interest in the *honor of God*, which is so intimately connected with the universal spread of the gospel.

The honor of God is a consideration which, more than any thing else, enlists the feelings and inspires the ambition of the Christian. For this he cheerfully foregoes his own private interests, and merges his feelings, his hopes, and all the purposes of life, in the supreme will and pleasure of his heavenly Father. He is pledged by the very conditions and spirit of that gospel which has brought him into spiritual

liberty to advance the glory and extend the kingdom of the Redeemer. In this his highest and holiest feelings are enlisted. His prayers, his example, his time, and substance are all given; and given, too, not only because duty binds him to it, but because his interest and happiness are involved in it. The honor of God is his crown of rejoicing; and every conquest of truth and righteousness, as it promotes the divine glory, awakens the purest joy in his bosom. The conversion of a sinner, as it strikingly displays the power and goodness of God, is more grateful to his feelings than the acquisition of an earthly empire. In the establishment and universal triumph of the kingdom of Christ, in which the Redeemer will sway the sceptre of his grace over all nations, every living member of the church must feel the liveliest interest. Can you detach his feelings from a cause which lies so near his heart? Can you persuade him to withhold an influence which he may give toward its advancement? To do it, you must change the elements of his character; you must turn the whole tide of his affections in an opposite direction, and wean him from all that is holy and excellent in the hope of heavenly glory. Sooner will he cease to be a child of God than cease to pray, and put forth his efforts for the salvation of men. If such feelings and sentiments, then, are common to all the true members of Christ's church—if the essential principles of their character prompt them to take so deep an interest in the spiritual recovery of sinners—can we suppose that they are to remain as idle spectators while the triumphs of the cross are advancing, and millions yet remain to be saved? Do the public heralds of mercy alone enjoy the honor of being employed as instruments in this work? By no means. It is the duty and high privilege of all, ministers and people, to be coworkers with God in hastening on the universal and glorious reign of grace upon the earth.

The church, identified as it is in all its feelings and interests with the glory of the Lord Jesus Christ, cannot look upon the fearful power of the prince of darkness over the heathen world, and the wretchedness and ruin which sin has everywhere occasioned, without earnestly desiring that the gospel may win back a revolted race to that allegiance which it owes to the King of heaven, and secure to all the purchased benefits of the infinite atonement. Nor will the church fail to embody those desires in zealous and well-directed efforts for a result so happy and glorious. One principal object of divine revelation is to assert and maintain the absolute and rightful supremacy of Jehovah; his just claim to the universal love and obedience of his intelligent creatures; and the paramount obligation of all to glorify him with all their powers. Such especially is the prominent doctrine of the New Testament; and to carry out these principles, and give them influence and prevalence in all the world, was one principal object in the establishment of the Christian ministry; and it becomes an obligation binding upon the church in all ages to see that direction be given to this end. Thus the prosperity of the church at large, and the spiritual interests of each individual, are closely connected with the honor of God in the universal triumph of the gospel. God's glory cannot be desired, without desiring the salvation of the heathen world.

The church must feel an interest in the evangelization of the world,



in view of the immediate and ultimate benefits which the gospel secures to all who receive it.

Christians realize this in their own blessed experience, and in the glorious prospect of the future which opens up to the eye of faith. The influence of the gospel is seen in all the circumstances of their social and domestic life; in the elevation of intellectual and moral character; in the numerous facilities to the acquisition of knowledge and happiness; and in the certainty it gives to future existence, and the fitness it imparts to enjoy it in all the perfection of a holy and blissful immortality. In the contemplation of these glorious results in the possession of the present and the hope of the future, the Christian regards himself but one among innumerable millions for whom the gospel has provided such an amplitude of grace. Inspired with that benevolence which constitutes the very essence of the gospel, he looks out upon the miseries and wants of the world with an eye of compassionate affection, and longs, with all the fervidness of sanctified philanthropy, to see all men happy in the smiles of a reconciled God, and in those qualifications for a heavenly inheritance which Christianity alone bestows.

That religion must be as false as the visions of the Arabian impostor, and cold as the icebergs of the frigid zones, which can look upon the wretched and perishing millions who are "without God and without hope in the world," calmly congratulate itself with the belief that the heathen are happy and safe in their ignorance and idolatry, and consent that the gospel should shine only upon one-fourth of the human family, and three-fourths remain in the darkness of spiritual death. It has been asserted—though without the shadow of proof—that the heathen will be saved without the gospel; and therefore to send it to them would not only be useless, but positively unkind; forasmuch as by increasing their spiritual advantages we should add to their accountability, and thereby create a danger which does not now exist. This is false reasoning; for it not only stands opposed to the testimony of the Bible, but the very position it assumes is its own refutation. It assumes that the heathen will be saved. Now, if they are saved at all, we must admit that they are saved as moral, accountable beings; and as such, they may abuse their moral powers, and bring upon themselves all the consequences of guilt. Far be it from us to assert that all who die in pagan lands, without the light of revealed religion, must necessarily be excluded from the provisions of infinite mercy. This would, indeed, be limiting the Holy One of Israel, and shutting within the narrow precincts of human wisdom that saving grace which is the gift of God alone. But though we allow that their salvation is within the limits of possibility, and that some through the riches of grace in Christ Jesus may "flee the wrath to come, and lay hold on eternal life"—not as machines, but as active agents according to their light; yet, by all we have to guide us in our knowledge of their mysterious destiny, we can come to no other conclusion than that the great mass of the heathen world are going in "the broad way that leadeth to destruction." Allowing, as we surely must, that some may be, and are saved, yet it is not according to the principles of Christian philanthropy to see them attempt to pass over this narrow bridge of *bare possibility*, and not endeavor to make it broader and

more sure. Because the twinkling of the distant star may serve barely to break the deep gloom of midnight, and perchance direct the steps of the bewildered traveler, while thousands less wary fall into unseen dangers and perish, shall we shut out the light of the sun, and say it shall not be given to illuminate the path of the wanderers, and guide them to a happy destiny? A cold-hearted and selfish philosophy may say this; but it is not the language of Christianity—the offspring of Heaven's own benevolence, as wide and deep as the immensity of human guilt.

These, then, are the facts which it behooves the church deeply to consider. The heathen are in a state of guilt and spiritual death, and are liable to divine wrath. Few, very few will probably be saved without the light of the gospel. They possess essentially the same intellectual and moral powers that others do, and are equally capable of being benefited by religious instruction. The preaching of the gospel is the great and efficient instrumentality which God has ordained for the conversion and salvation of the world. *Therefore* the church should feel the liveliest interest in the diffusion and influence of gospel truth by means of the Christian ministry. Imperative duty is binding upon all to give of the abundance which they possess, to supply the lack of those who need.

Toward the accomplishment of so desirable a result as the subjection of the entire world to the benign influence of Christianity, every Christian must look with the most intense and pleasing anticipation. His confidence in the excellence and power of the gospel, in the benevolent regard of God to the whole world, and in the certainty of those promises which have respect to the final and complete triumph of the cause of Christ, gives such reality to his hope as causes him to lose sight of those difficulties which so readily discourage the speculative and cold-hearted formalist. His conviction of duty, and the universal and warm benevolence which animates his bosom, will not allow him to remain an idle spectator of the advancing triumphs of the Redeemer's kingdom. If he cannot enter the field himself, he can at least give an influence which will facilitate the entrance of others. His prayers, his counsel, and a portion of his earthly substance, may accompany and sustain them in the enterprise; and in this labor of love he will have the satisfaction of knowing that he is acting in concert with the Saviour himself, whose Spirit shall animate, and whose power shall sustain him in the work; and who has promised that his "labor shall not be in vain in the Lord."

The interest felt in the conversion of the world should be common to the whole church, forasmuch as all Christians would participate in the joy occasioned by such an event.

The conversion of one sinner is cause of joy to the angels, and doubtless to all holy beings in the universe who are made acquainted with the fact. Connected with the joy of *Christians*, however, there are some considerations which probably cannot be appreciated by angels. The child of God remembers that he was once a child of wrath. Having tasted the bitterness of sin, he knows by *personal experience* the blessedness of redeeming grace. As he deprecates the guilt and misery from which he has been delivered, he desires the salvation of those who are still guilty and miserable; and a measure of that joy

which he felt in his own recovery to the favor of God, he feels in the recovery of others. The first shout of triumph uttered by the redeemed sinner is responded to by the joyful acclamations of the church on earth and the church in heaven. The nearer we approach, and the more intimate we become with those objects and events which give us pleasure, the greater will be the satisfaction we derive from them. The occurrence of a single desirable event, though distant by time or place, occasions a degree of joy. If *several* such events transpire, and especially if they happen within our personal observation, or meet with parallel circumstances in our individual history, the joy will be proportionally increased. But it will be greatly enhanced if they have been brought about through our voluntary and active instrumentality. A portion of our interest is thereby invested in them, and the good they secure becomes in a measure our own. Such precisely is the interest which the church has in the evangelization of the world. No event within the possible range of human history is so much to be desired as this. Its importance no language can describe, and no finite conception fathom. It fills all heaven with an interest as pure and intense as the flame of love which glows in the bosoms of its holy inhabitants. It has won the profound attention and compassionate regard of the Deity himself, and called forth the most amazing displays of his infinite attributes. The glory which God thereby secures to himself is the happiness of all holy beings; and in proportion as this glory is made manifest, the song of praise from the innumerable hosts of angels and redeemed men swells with thrilling accents of joy.

*The co-operation of the church is essential to the evangelization of the world, forasmuch as it is to be accomplished in answer to prayer.*

The dispositions which the gospel inspires are in perfect harmony with the duties which it commands. The benevolent and earnest *desire* awakened in the heart of the Christian for the salvation of others naturally prompts him to *pray* for it; and prayer, we know, is the great duty of his life. It is identified with his character, his prosperity, and his obligation to God and the world. It is true that God only can effect the work of saving souls; and it is for this very reason that we are required to pray for it; for prayer is founded not only upon command, but upon the promise and sufficiency of Jehovah. The atonement of Christ, ample as it is in the provisions of its mercy and power, could never effect the salvation of sinners, without the efficient agency of the almighty Spirit working in the heart for the reception of saving grace. God, we know, could do this independently of all means except his own unseen energy. He might enlighten the benighted nations of the heathen world without a Bible, without a missionary, without the prayers of his church. But he has not done it; and we have no reason to hope that he will. It is not his way of working; and what he does not choose to do, we may reasonably suppose he cannot consistently do; though, absolutely, nothing is impossible with him. The conversion of the world is his work; and the prayers of his church are among the means he has chosen for its accomplishment. Prayer, though simple in itself, is mighty by its association with the infallible promises of God's word. It makes omnipotence its own, and draws to its aid the influences of an infinite agency. In the duty of prayer, the church possesses a treasure and



wields a power infinitely more important to the world than the accumulated wealth of ages. The eternal happiness of unnumbered millions is to be, in a measure, the result of her efforts. Like Moses in his supplication for rebellious Israel, she may turn aside the avenging sword, and prolong the forbearance of Heaven.

Without prayer all other means would be inefficient. We can have no hope that our efforts, well adapted as they may be in other respects, will ever be successful in this enterprise, unless accompanied by fervent prayer, and a firm reliance upon the efficient agency of the Divine Spirit. Nothing is to be undertaken, nothing expected without it. But with a confident appeal to the God of all grace, we need despair of nothing within the limits of the divine promises; and difficulties which are magnified into mountains when seen through the mist of human philosophy, dwindle into insignificance when illuminated by the rays of heavenly truth. Every blessing we hope for is to be obtained, and every effort we make is to have a favorable issue.

Who is to wield this mighty instrument? Who is to hold the key which unlocks the treasury of infinite riches? In answer to whose prayers is the gospel of reconciliation speedily to run and be glorified among all nations, and a revolted and ruined race be won back to obedience and salvation? To the whole church in unity, and to each member respectively, is this responsible duty committed—to the private Christian, as well as to the public minister of the sanctuary. Ministers, indeed, above all, should be men of prayer. They are heartless who preach without it, and their preaching must be as heartless as they. They need the influence not only of their own prayers, but the prayers of their flocks; and many, we doubt not, have been straitened in their work, and limited in their usefulness, by the neglect of those whose duty it is to sustain the ministry by fervent and unceasing appeals to the throne of grace. If St. Paul, with the advantage of plenary inspiration, needed the prayers of the church in order that through his ministry "the word of the Lord might have free course and be glorified," how much more those who have far less of supernatural endowments! There is too little interest and too little confidence in prayer, because we lose sight of the connection, the certain and infallible connection, between the means and the end. We are too apt to presume upon divine mercy, and blindly hope that it will accomplish all that was intended, independently of subordinate instruments. Let us never forget that it is as much within our province to build up the kingdom of Christ by means of faithful, persevering prayer, as it is within the province of God to build it up by means of the efficient agency of his Holy Spirit. Jehovah has condescended to place himself within hearing of the voice of prayer, and to give or withhold his choicest blessings as his creatures shall utter or restrain the expression of their wants.

It was doubtless in answer to the prayers of the church, united to the faithful labors of the apostles and their associates, that the gospel triumphed so gloriously in the early age of Christianity. Every triumph of truth in Christendom, and every conquest gained in heathen lands over superstition and idolatry, is in answer to prayer. Not a sinner is converted from the error of his ways; not a missionary of the cross goes forth from the church to plant the Christian

standard in pagan lands ; and not a trophy is won to the Saviour by missionary effort, but we have a demonstration that God hears and answers prayer. And as the gospel shall spread wider and still wider, till every continent and island shall hear the joyful sound, and become vocal with the hosannahs of Zion, we shall behold in all this the fruit of Christian enterprise, and the benefits secured to the world in answer to Christian prayer. For though other means concur to hasten the day when "the earth shall be full of the knowledge of the Lord," yet they would be utterly inefficient without prayer. It is this that gives spirit and life to the entire system of Christian effort. "It brings down strength into the racer, and he seizes the prize. It fills the sails of the vessel which carries the heavenly freight. It fans the flame which consumes the stubble, and enlightens the world." What is the duty of all conjointly is the duty of each separately. It is in vain to expect that others will or can perform what is required of us ; or that the faithfulness of one class of Christians will supersede the obligations of another. The ministry can no more perform those duties which are especially binding on the church than the church can perform the peculiar duties of the ministry. And as prayer would fail to secure its entire purpose without preaching, so preaching would lose its interest and effect without prayer.

The missionary in his distant field of labor, amid toils and difficulties unknown in Christian lands, especially needs the sympathies and prayers of his Christian brethren at home. Within the range of his moral vision is presented a wide and cheerless waste, with nothing to awaken hope in the heart of benevolence except the unfailing promise of the ever-present and almighty Redeemer. Dangers beset his path, and discouragements obstruct his efforts. He feels most impressively how unavailing must be the wisest arrangements and the most strenuous exertions to check the flood of ungodliness, unless that God who repulses the proud waves of the ocean shall utter the voice of his authority, and make bare his almighty arm. Who is more likely than the missionary to feel his dependence upon almighty grace, and appreciate the value of prayer? Who has stronger claims upon the sympathies and supplications of the whole church? On no part of the system of Christian enterprise is so much reliance to be placed as on faithful prayer to the Source of all good. It infallibly secures the only influence which can give success to missionary effort. No discouragement can destroy its energy—no obstacle can prevent its ultimate triumph. Nor does distance weaken its force, or retard the promised answer. As quick as thought can ascend to the throne of grace, and as certain as the divine infallibility, the answer to prayer can wing its way to the distant field of missionary labor ; and, like the dew of Hermon, fall upon the parched and barren soil, causing it to produce a rich harvest of fruit, to reward the tears and labors of the spiritual husbandman.

And when the church shall fully come up to her duty, and from every part of Christendom send forth one universal and unceasing cry to the Lord of the harvest, we may confidently expect, not only that many more laborers will enter into the field, but that such success will crown their labors as has not been witnessed since the apostolic age. Band after band of devoted missionaries will go out from the church,

sustained and encouraged by the prayers of the faithful ; and "one sacred sweep of benevolence beyond another will be presented, till the circumference of the globe itself is at last comprehended," and all nations made to exult in the triumphant reign of the Prince of peace.

*The relation which the church sustains to the great work of evangelizing the world is manifest by the influence it has in forming the character of its ministry.*

Nothing can be more important to the successful prosecution of the missionary enterprise than the *suitable qualification* of those who are employed as special agents in this work. We may multiply men to the greatest desirable extent ; we may send out a sufficient number to occupy the entire length and breadth of the heathen world ; yet what will it avail unless they are truly imbued with the spirit of Christ, and possess the peculiar and essential qualifications of ambassadors of Heaven ? They may have the advantages of physical and mental endowments—all indeed that may be necessary for the mere labors and privations of a missionary life : they may possess such acquirements as will enable them to call to their aid the auxiliaries of language and science ; and have skill to confound every opposer of the Christian faith, and show the absurdity of heathen superstitions : they may be thoroughly versed in all the doctrines and institutions of Christianity, and go so far as even to win men to the profession of faith in Christ, and gather them into visible church-fellowship ;—they may possess all these advantages, and proceed thus far in building up the outworks of Zion, without essentially advancing the spiritual interests of the Redeemer's kingdom, or promoting the final welfare of souls. Christian ministers—especially Christian missionaries—should be men of deep and ardent piety, who regard the honor of God and the salvation of souls as objects of paramount importance ; who act from a deep conviction of responsibility to the great Head of the church and to their fellow-men ; who will cheerfully sacrifice their all for the sake of Christ, and count it their highest honor to be employed anywhere and in any manner, so that they may win souls to the obedience and salvation of the gospel. Men, "full of faith and of the Holy Ghost," will go forth with zeal and confidence, employing the weapons of their holy warfare with such success as will prove their mission to be of divine appointment.

To secure these qualifications to the ministry is of the highest importance both to the church and to the world ; and it is manifestly a question of no common interest, by what means the personal holiness and zeal of ministers may be so elevated and confirmed as to secure the greatest possible usefulness. To God, indeed, it primarily belongs to fit them for their work. He it is who calls them to the field, and furnishes them with all necessary spiritual endowments ; yet it is equally true that in this, as well as in other things, God works by *means*, and that *his people are his chosen agents*. To them, under his own special direction, he has committed the training of the heralds of mercy. They are to supply the requisite number from among themselves ; and by the influence of prayer, and counsel, and holy example, fit them for the sacred calling. In the fruits of sanctified affections they are so to exhibit the reality and power of vital godliness as shall prompt those who feel that a dispensation of the gospel is committed



unto them to aspire for the highest spiritual attainments, and those eminent qualities of mind and manner which become the ministers of Jesus Christ. The church has more to do in giving a distinct and particular character to the ministry than most Christians imagine. It is true to a certain extent that the church will follow in the footsteps of her acknowledged leaders, and ministers are very likely to fashion the character of their people after the model of their own. This, however, is mostly true only in reference to ministers who have passed the period when character receives the impress of its peculiar and distinctive features, and have obtained gradually, and by confirmed habits, a controlling influence in the church. The prominent characteristics of nearly every minister have had their origin in the circumstances of simple church membership, when the training of mind and morals was mostly directed by the general examples of professing Christians. If we would elevate the character and increase the moral power of the ministry for the spiritual good of the world—if especially we would give to the succeeding generation of ministers a character more primitive and apostolic, and more likely to hasten on the evangelization of all nations, and supply the wants of the world with missionaries in sufficient numbers and of suitable qualifications—we must begin within the ranks of the church, and awaken a stronger and more elevated tone of piety among her members. They must be persuaded to take higher ground in Christian enterprise, and propose to themselves a wider range of active benevolence. They must learn to receive the gospel plainly and simply as it is, uncorrupted by the glosses and accommodations of false philosophy. They must sacredly regard it as the only standard of experimental and practical piety, and obtain a more deep and abiding conviction of their indispensable obligation to the world. Far more is to be done by every Christian than merely to save his own soul. Each one is a “steward of the grace of God,” and is to employ his talents for the good of others, and the interests of the Redeemer’s kingdom.

It is made the duty of the church to “pray to the Lord of the harvest that he would send forth more laborers into the harvest.” This duty, however, if rightly performed, must be the result of a benevolent and lively interest in the spiritual welfare of the world. We must look at the wants of the world; at its guilty and degraded condition; at the appropriate and efficacious remedy provided in the gospel for the moral maladies of mankind. We must be sensible how important it is that this remedy should be applied as speedily as possible, forasmuch as the millions who now throng the road to death will soon have passed beyond the reach of hope, and any delay on our part may result in the ruin of thousands who otherwise might be saved. What an overwhelming consideration! How fearful the destiny which awaits the countless multitudes thronging the dark way to the world of spirits! Awful indeed must be *our* accountability if their destiny of woe shall finally be charged to our neglect! Our individual interest, as well as theirs, should prompt us to the use of such means as God has placed within our reach for their recovery to the hope and possession of eternal life. Christian charity will not allow us to slumber. The fountain of our benevolence would become corrupted by a baneful selfishness, poisoning our own life springs, if we were to restrain from

others the waters of salvation. Every feeling of a regenerated heart shrinks from the thought, and urges itself to the work of faith and labor of love. Awakened to the true sympathy and zeal of the gospel, and to the full conviction that God works by human instrumentality, we shall be incited to earnest and unceasing prayer that holy and faithful men may be thrust into the field, and the proclamation of mercy be made to the ends of the earth. We shall endeavor to impress upon each other the great duty of caring for the souls of the heathen; and especially shall we be forward to encourage young men of suitable piety, and other requisite qualifications, to listen to the loud cry of perishing millions—and, if God call them to the work, to give them the aid of that influence with which our talents and means may furnish us.

When the church shall fully attain to this high eminence; when her motto, "*Holiness to the Lord*," shall be clear and legible upon all her members as it was upon the mitre of the Jewish high priest; and when she shall exhibit those traits of character which justify the sacredness and dignity of her profession, then only may we expect that any thing like a full supply of evangelical ministers will be furnished for the world. In this state of things, it will seldom be found necessary to urge upon those whom God shall commission to the work the importance of doing their duty. Considerations of worldly policy, pecuniary emolument, or the worthless applauses of the unstable multitude, will have no weight either with the church or with candidates for the sacred office. Motives which govern an unholy ambition are, at any time, base and incongruous in the highest degree, and can scarcely exist except where a degenerated and vitiated taste has smothered the warmth of vital piety. Let the church be pure and ardent in her love, and holy and zealous in her examples, and unworthy motives will be known only to be detested and repelled. The sons of the prophets, nurtured in such a school and trained for the missionary enterprise under the influence of such holy principles, will burn with desire to cast themselves and all they have upon the sacred altar, and esteem it their highest honor to toil and suffer, though it may be in the ends of the earth, so they may be instrumental in extending the triumphs of the cross. Not a call will be made for laborers but many will cheerfully offer themselves for the work; not a door will be opened for usefulness but numbers will be found waiting to enter; and thousands, as they engage in the holy calling, will cheer them by the voice of encouragement, and sustain their efforts by that "fervent and effectual prayer" which God has promised shall never be unavailing.

*The active co-operation of the church in the work of spreading the gospel is essential to its prosperity.*

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Such was the solemn injunction of our blessed Lord to his apostles and first disciples. The duty thus required of them is equally binding upon his ministers and people in all succeeding ages. The light which illuminates and cheers their pathway is to be held up for the benefit and comfort of others, and made to shed its influence upon the darkness and misery of the world around. No one has a right to hide the

lamp of grace under the measure of a selfish monopoly ; no one, indeed, can do it without extinguishing the light within him, and losing himself in darkness more terrible than that of the heathen. In becoming the disciples of Christ we utterly renounce all feelings and interests of a selfish character ; we invest every thing we have in his cause ; we resign ourselves to his government, and identify our hopes and purposes with the prosperity of his kingdom and the salvation of a guilty world. A religion based upon less elevated ground than this—which shuts itself within the narrow limits of the heart's own selfishness, and moves only at the promptings of personal regard—is not the religion of the Bible ; it is not the religion of the compassionate Jesus, who, “ though he was rich, yet for our sakes became poor, that we through his poverty might be rich.” The spirit which animated him in the work of redemption he inspires in all who are made partakers of his grace. He engages them in a cheerful co-operation with himself, and makes them sharers in his joyful triumphs.

Nothing can be more certain than that the true prosperity of the church is closely connected with her duty. No longer than she retains the spirit of the gospel, her love to the Saviour, her zeal for his glory, her interest in the advancement of his kingdom, and the recovery of souls from sin and death ;—no longer than this can she retain the character of a living, spiritual church, and claim the honor of the presence of Christ in her midst. Just in proportion as the tone of benevolent feeling is elevated and enlarged, and liberal plans are devised for the expression of Christian sympathy, the spiritual state of the heart will be improved, brotherly love increased, and the church rise in her character and influence ; and just in proportion as the people of God lose their interest in objects of Christian benevolence, they will languish and fall short in their personal piety, and recede from the essential principles of their holy profession. The whole history of the church is in proof of this. Its zealous and active co-operation with Christ and his ministers for the furtherance of the gospel has ever been the measure of its spiritual prosperity. As it has become lax in the one, it has declined in the other ; and the days of its brightest glory have been seasons of the greatest self-denial and most enlarged benevolence.

It is a solemn fact, which it becomes all well to consider, that, if they do no *good* in the world, they do *evil* ; and the amount of evil is according to the means they possess of doing good. It is not in the power of any one, connected as he is with human society by a thousand sensitive cords, to render himself neutral : he is constantly sending out an influence which takes hold upon the character and destiny of others ; and every talent he possesses, whether well improved or otherwise, while it tends to his own welfare or ruin, affects more or less the interests of those around him. It is selfishness—that selfishness which the gospel condemns—that disposes us to care only for ourselves, and throw off all concern for our fellow-creatures ; and it is undeniable that an indifference to the wants of others is an evidence that we are wanting in true piety. That hand which withholds from others is itself made poor, while he who scattereth abroad is made rich. “ The liberal man deviseth liberal things, and by liberal things he shall stand.”



*The church is required to co-operate in the missionary cause by free and liberal contributions of pecuniary aid.*

The leading and distinguishing trait in the character of the gospel is *benevolence*. The highest and most perfect form in which it was ever exhibited to the world was the great work of redemption, by the incarnation and sacrifice of the Son of God. "God so loved the world" is the only reason which our Saviour assigned for that amazing display of infinite mercy. Nothing on the part of man, either in the circumstances of his guilt, or the agency he has in his own salvation, in the least detracts from the gratuity. It is benevolence, free and unmerited, from beginning to end, and teaches to all its subjects the duty of cherishing and extending the same mercy of which they have been made the partakers. The gospel, in the benevolence of its nature and influence, has a duplicate in every regenerated soul. To the exact extent of that power by which it is felt in the hearts of men, it produces its own likeness; and thenceforth, in the lives of its redeemed subjects, there is an imitation of the example of the Lord Jesus, who said, "It is more blessed to give than to receive;" and who, in exemplification of his heavenly maxim, "went about doing good." Benevolence is the atmosphere in which the Christian breathes—the medium of his spirituality. Selfishness is the choke-damp of all religious feelings; and sooner than any thing else extinguishes the flame of piety, and alienates all hope from the promised reward in heaven. Benevolence, however, where there are objects within the scope of Christian charity, can never remain inactive. Like the element light, it lives only as it is in motion, and leaves that heart dead which it cannot excite to deeds of generous sympathy. It becomes the ruling passion of the mind, kindly enlisting into its service the entire energies of soul and body, and exacting tribute of those means and opportunities for the good of others which selfishness monopolizes for its miserly cravings.

The great object of Christian benevolence is a world that lieth in wickedness. Like the man who fell among thieves, and was wounded, and left half dead, it has been given to the care of the church, with this solemn injunction from the Saviour, "Take care of him; and whatsoever thou spendest more when I come again I will repay thee." How can the church acquit itself before its great Head and Lord except in obedience to his command? and except in the cultivation of those principles which constitute both the ground-work and spirit of Christianity? The example of Christ—especially his example of active and untiring benevolence—is our pattern. And is it saying too much, that he who is wanting in Christian benevolence, according to his capacity and means, *is not a follower of Christ*? In what does he imitate the divine Saviour, and wherein does he walk in his footsteps, if he be destitute of those feelings and principles which it was the highest glory of the Son of God to exhibit and carry out in all their practical influence? Look at the early history of the church. The rapid progress and complete triumph of evangelical principles astonished, confounded, and finally silenced the world. Within forty years after the apostles received their full commission, and unfurled the banner of the cross in the holy city, societies were formed in every province of the Roman empire; and Jewish bigotry, heathen philo-

sophy, and pagan superstition, trembled and fell before the mighty influence of truth and holiness. That the Holy Spirit was the efficient and all-powerful agent in this work, we cannot doubt. Nor can we doubt that the apostles were eminently faithful as ministers of the word, and that they preached with wisdom and power "which not all their adversaries were able to gainsay or resist." But we are not to suppose that private Christians contemplated all this with apathy and cold indifference. Much, very much depended upon their influence and efforts for the extended and permanent success of the ministry. The apostles were sustained by the great body of believers. Such means as were necessary to carry out the designs of the public ministry, and supply the immediate wants of those who devoted their all to the work, were readily and amply furnished, even though it might be at the expense of many private comforts.

While therefore the church cannot but feel its obligation to lift up the unceasing prayer that "knowledge may be increased, and many run to and fro" to carry the word of life to the ignorant and destitute portions of the earth, let none suppose that this can be effected without appropriate action on the part of the church itself—without the expenditure of strength, and talents, and money. Bibles are to be multiplied, instruction is to be communicated, ambassadors to the heathen are to be supported in their work; and this cannot be done without pecuniary aid. For what more important purpose has God given to his people an abundance of earthly goods? And if these things may be rendered subservient to the eternal interests of souls redeemed by the precious blood of Christ, who that has wherewith to give can conscientiously and innocently refuse, and clench with the hand of covetousness what righteously belongs to others? Hoarded wealth is a curse to its possessor, generating and sending forth, like a stagnant pool, the miasma of disease and death. It was given that it might flow forth in living streams, purifying its own fountain, and fertilizing all within its influence. It thus becomes a double blessing; it blesses both the giver and the receiver. There is wealth enough in the church, over and above all that is needful for the wants of those who possess it, to supply the entire heathen world with Bibles and Christian teachers, within at least as short a time as was occupied by the first ministers of Christ in carrying their doctrines into all the Roman empire. And it cannot be doubted, that if the church possessed a disposition to give, equal to its ability, God would raise up ministers in sufficient numbers to answer every call, and meet the expectations of the most enlarged benevolence.

Let every Christian, then, calmly and prayerfully inquire what is his individual duty to Christ and to the world. Have you considered the condition and wants of the perishing millions around you? Have you given yourselves to earnest prayer that God would speedily enlighten and save them? Have you appropriated a reasonable portion of your earthly gains to sustain the missionary enterprise? *Have you done all you were able to do?* Till you can truly answer these questions in the affirmative, you cannot conclude that you have fully discharged your duty.

From the (London) Wesleyan Methodist Magazine.

ON THE "UNINTERRUPTED SUCCESSION:"\*

A Sermon.

BY DR. WHITBY.

"If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless," Matt. xii, 7.

THE words here cited by our blessed Lord are the words of the prophet Hosea, (chap. vi, 6,) where, by the words "sacrifice" and "burnt offerings," all other rites and ceremonies of positive institution are to be comprised; they being all of the same nature, good and requisite to be observed, because commanded, but not commanded by reason of any antecedent goodness in them.

By the word "mercy," we are to understand all acts of kindness, charity, and mercy, which are performed for the good, either of men's souls, as in the case of Christ's conversing with publicans and sinners to call them to repentance, (Matt. ix, 13,) or of their bodies, as in the case of the disciples mentioned here.

It is farther observed by some, that sacrifices and burnt offerings being of positive institution, it could not properly be said that God *would not have* sacrifices; and so the words must be interpreted in the comparative sense—I *had rather have*,—or, *I value* mercy more than sacrifice. But both the words, and the instances to which our Lord applies them, plead for the negative in this sense, that *when both cannot be performed, God would have the one done, though by doing the act of mercy, that of sacrifice must be omitted*. Thus, in the first case, Christ plainly condemns the traditions of the Pharisees, concerning the unlawfulness of conversing with publicans and sinners, that he might minister to their conversion; and in the second, he pronounces the disciples guiltless, in neglecting to observe the rest required on the sabbath, that they might satisfy their hunger: by this sufficiently declaring that God would dispense with his own *ritual* precepts when the observance of them did obstruct an act of charity and mercy. Hence, therefore, I observe, that an *outward ritual observation and ceremonial institution* ought to give way to acts of charity and mercy; and may be lawfully neglected when otherwise an act of charity to the bodies or souls of men must be omitted.

Our Saviour's second instance to confirm this doctrine is taken from the case of David and his companions eating the show bread. Our Lord plainly owns that it was neither lawful for David nor those that were with him to eat of this bread, it being expressly appropriated to the priest; and yet our Lord allows the eating this bread by them when they were hungry. Whence I observe, that an act even appropriated to the priesthood may yet, in cases of necessity and

\* As so much has been said on this subject of late, we have thought our readers would be glad to see the not commonly known argument of the learned author of the following sermon. At the close, we may, perhaps, add a few observations in a note, applying the principles of the esteemed commentator to the circumstances of the present day.—EDIT.



charity, be done by laymen, or men not consecrated to their office according to God's holy institution ; but either wanting in something requisite by God's express command to their consecration, or to the exercise of that office ; or else exercising it without any divine commission at all, and against the rules prescribed by God himself, and practiced from the beginning, through many ages.

This will be evident from divers considerations relating to the office of the Jewish high priest, upon the exercise of whose office alone, on the great day of expiation, depended the remission of the sins of the whole nation, and the consulting the mind of God in difficult cases by the oracle of the Urim. And there was as great necessity of his being consecrated to this office, according to God's primitive institution, as can be supposed in any other case of like nature. And yet it is certain, that after their return from the captivity, the chief thing requisite to the consecration of a high priest, according to the law of God, was wanting : for by the express letter of that law he was to be consecrated to that office by pouring the holy oil upon his head, Lev. viii, 10-12 ; xxi, 10. But it is confessed by all the Jews that, after their return from the captivity, this holy oil was wanting ; and so this very rite, by which the high priest was sanctified and set apart for his office, must be always wanting from that time so long as the office itself lasted.

The like defect is observable in the consecration of the ordinary priests to their office. For upon them the blood of the sacrifice and the anointing oil were to be sprinkled, Exod. xxix, 21. And this practice continued without interruption from the first institution till the captivity. And then the want of the anointing oil hindered the consecration according to the original appointment. And yet no man doubts the performance of their office acceptably, notwithstanding these unavoidable deficiencies. Why, therefore, in like cases of unavoidable defect, may not others perform the work of gospel ministers ?

The high priest, being consecrated to his office, continued in it during life ; this being the continual practice from Aaron till after the captivity ; none being ever removed from it, except Abiathar, for a crime considered worthy of death. Hence Josephus informs us, that none who had once received this office was deposed from it till Antiochus Epiphanes violated the law, by deposing Joshua, and placing his brother in his room. Then Aristobulus translated the office from Hyrcanus, his elder brother, to himself. And again Herod removed Ananelus, and placed Aristobulus, a young man, in his stead. And from the time of Ananelus to the destruction of the temple by Vespasian, "no regard," says Mr. Selden, "was had either to the right of succession, or the continuance in the office ; but high priests were both appointed and removed at the will and discretion of the Roman president, or of the ethnarch appointed by the Romans to govern the nation."

Now, according to our modern Cyprianical divinity, (of which we have not the least intimation from Christ or his apostles,) all these were mere usurpers, and not one of them high priest, but a schismatical intruder ; and the sacerdotal orders who owned them as high priests were inevitably partakers with them in their schism. None of

the sacrifices for expiation, offered by such persons, could procure any remission. And all the people that communicated with them, and offered sacrifices by them, were likewise in communion with them in their schism. So that the true Jewish church must have ceased, unless we can find out some who disowned such high priests, refused to communicate with them, and were themselves able to supply the defect under which the others labored.

And yet it is certain that the pious Jews made no exceptions against these unavoidably irregular high priests; and also that God himself did own them in the chief exercise of their office on the great day of expiation. For whereas, by the law, it was death for any but the high priest to enter the holy of holies, or for even him to do it oftener than was allowed; though all these deficient priests annually broke the law when, being only schismatical priests, they appeared before God, yet he never executed any judgment on them, or gave any indication of his non-acceptance of their service. Moreover, the Scriptures of the New Testament mention them as high priests; and neither our Lord nor any of his apostles ever reprove them for this violation of the law; but contrariwise, our Lord, being adjured by the high priest, breaks off his silence, and answers to the demand made on him; and St. Paul owns Ananias to be the ruler of God's people. And even of Caiaphas, it is said, that, being high priest that year, he prophesied that Jesus should die for that nation. If, therefore, notwithstanding all these violations of the law, all the religious exercises of the nation were performed as before, without any sign of God's disapprobation of them, or any declaration of our Lord against the authority of these officiators, or concerning the invalidity of their office in order to the ends for which it was appointed, because it was not in their power to help these irregularities; surely the like necessity among Christians must excuse the like defect of a like outward rite in the admission of persons to the holy functions required to be performed under the gospel institution, and cannot be supposed to annul the function.

I proceed to instances of persons who performed sacred offices without any divine institution, even such as regularly could be performed by the high priest only. Thus, though we read nothing in the law of the appointment or consecration of any suffragan or secondary priest to officiate on the great day of expiation instead of the high priest, yet is it certain, and owned by the Jews, that in case of the pollution of the high priest by any accident which rendered him incapable of attending to his office personally, a suffragan or secondary priest was appointed for the occasion. Thus we read in Josephus of one Joseph, son of Alcymus, officiating in this way in the place of Matthias. Now, seeing this suffragan was neither appointed by God, nor had he any consecration to this office, he had no more right to officiate than any other inferior priest. Hence it seems evidently to follow, that in cases of necessity an inferior priest may perform the office peculiar to one of a superior order.

Another instance we find in the synagogue worship, where were the *chief ruler of the synagogue*, the *angel of the congregation*, and the *deacons*: and all these were fixed ministers, invested into their offices by imposition of hands for the sake of order.

And yet it is observable that none of these had, or could have, any

divine appointment to their ministry, because, as Dr. Prideaux has fully proved, there were no synagogues till after the return from the captivity. And though the *angel of the congregation* was ordained to his office, yet often others were extraordinarily admitted to it, provided that they were by age, gravity, skill, and piety of life, qualified for it. Now, as it is commonly, and, as I think, truly said, that our three orders in the Christian church were taken from the pattern of the synagogue, what necessity is there for such a divine appointment of them as the succession implies, any more than for the ministers of the synagogue? And why may not others in extraordinary cases of necessity be admitted to perform their offices, provided they be by age, gravity, skill, and piety of life, qualified for it?

It farther is observable concerning sacrifices, that God, being a pure Spirit, could not require sacrifices on his own account. "Will I eat the flesh of bulls," he saith, "or drink the blood of goats?" Canst thou be so absurd as to imagine that I can either need such things, or be delighted with them? Their peace offerings were designed to acknowledge the goodness of the Lord toward them, and the blessings he had conferred upon them; and they were only pleasing to him when they came from a heart truly grateful, inflamed with love unto the author of them, and making suitable returns of duty to him. When they offered a sacrifice for sin, they were to lay their hands upon it, and confess their sins over it. And without this the sacrifice procured no remission. And so the Psalmist adds of their sacrifices of praise, that they were likewise to "pay their vows to the Most High."

Hence it is well observed by Dr. Pocock, that these sacrifices and ritual observances were only personally acceptable as connected with some good thing in the worshiper, which they pointed out or represented. And when this was wanting, the outward rite or ceremony obtained no acceptance with God, the worshiper received no blessing from him.

It may deserve to be observed, that our Church, in her twenty-fifth article, declares, even concerning the holy sacrament, that it is not the *opus operatum*, the work simply as wrought, that produces any "whole-some effect or operation;" but that this is enjoyed "by such only as worthily receive the same." Now this seems to obtain with greater strength in all ritual performances; that it is not the mere *opus operatum*, or the outward performance of the rite, but only the pious disposition of the person performing or receiving it, that connects it with the grace of God, and gives it any spiritual "effect or operation." And this, indeed, seems to have been one great corruption of religion, and a perverting of one of the chief designs and purposes of it, (which was to render men truly holy and virtuous, and thereby to fit them for communion with God who is unchangeably holy,) that men have advanced ritual observances and outward performances into the same rank with sincere obedience to the law of Christ, and conformity to the divine nature in all its imitable perfections.

Though it be certain that Christ sent his apostles to baptize all nations, yet it is not certain that he empowered either them or their successors to delegate this power to deacons. The ancients were so far from believing this, that they expressly forbade all deacons to



baptize; and introduce this as a prohibition laid upon them on this very account, that baptism was an office belonging to the priesthood. "A deacon," say the apostolical constitutions, "doth not baptize or offer." And again, "It is not lawful for a deacon to offer sacrifice, or to baptize." And again, "We permit only a presbyter to teach, to offer, and to baptize." The baptism therefore of deacons, which is now commonly in use in our Church, can only be of human institution. It was permitted only in the third century; from which time till the Reformation even the baptism of laymen, in cases of necessity, was allowed; and if any thing be wanting to that baptism, we have like reason to believe it will be supplied by the Lord. "We permit none of the clergy to baptize," say the apostolical constitutions, "but only bishops and presbyters." Now, if the Church may permit *deacons* to execute the office of a *presbyter* in cases of necessity, why may she not permit a *presbyter* to execute the office of a *bishop* in like cases?

Now this discourse may be improved:—

First, To vindicate the ordinations of our first reformers in France, Germany, and the Low Countries, and elsewhere; they lying under an absolute necessity of being ordained by presbyters, or by popish bishops, whose forms of ordination they could not possibly submit to without owning the chiefest superstitions and usurpations of the Church of Rome, and without swearing obedience to the pope in words inconsistent with, and prejudicial to the obedience they owed to those powers whom God had set over them.\* For, if in a case of necessity a secondary priest, not ordained to that office, might do the office peculiar by God's law to the high priest; if David and his company, in a case of necessity, might eat the show bread, which by God's law was

\* Ego N—, ab hac horâ fidelis et obediens ero Domino N—, papæ, et successoribus suis; consilium quod mihi tradituri sunt, ad eorum damnum nemini pandam; papatum et regalia sancti Petri adjutor eis ero ad retinendum, et defendam contra omnem hominem; jura, honores, privilegia, et auctoritatem papæ, conservare, defendere, et promovere curabo; non ero in consilio, facto, vel tractatu in quibus contra papam aliqua sinistra vel prejudicialia personarum, juris, et potestatis ejus machinentur; et si talia a quibuscunque tractari novero, impediam pro posse, et quantò citius novero, significabo domino papæ; mandata apostolica totis viribus observabo, et faciam ab aliis observari; hæreticos, et rebelles domino papæ persequar et impugnabo; vocatus ad synodum, veniam.—*Pontifical. Rom. in Consecration. elect. ad Episcop.*, p. 57, Edit. Rom. 1611.

We subjoin a translation, that every reader may judge for himself who is actually and supremely the sovereign of the Romanist bishops:—

"I, N—, from this hour will be faithful and obedient to my Lord N—, pope, and to his successors; the counsel that they shall deliver to me I will reveal to no one to their damage; I will be their helper in retaining the papacy and royalties of St. Peter, and I will defend them against every man. I will be careful to preserve, defend, and promote the rights, honors, privileges, and authority of the pope; I will not be [a party] in any counsel, deed, or treaty, in which may be devised any thing sinister against the pope, or prejudicial to his person, rights, or power; and if I shall know any such thing to be under discussion by any parties soever, I will hinder it as far as I am able; and as soon as I know it, I will signify it to my lord the pope. The apostolic mandates I will observe with all my powers, and I will cause them to be observed by others; heretics and rebels against my lord the pope [*persequar et impugnabo*] I will persecute and attack; being called to a synod, I will come."

to be eaten by the priest only ; if a deacon in like cases might do the office of a presbyter ; if the baptism even of laymen, in cases of necessity, was allowed, from the third century to the Reformation, and so the exercise of that office regularly belonging to the clergy alone ; why might not presbyters, under the like necessity, be allowed to exercise the office of a bishop ? If, as St. Paul informs us, Timothy received spiritual gifts by the imposition of the hands of the presbytery, as well as by the imposition of his own hands ; and if the rule in these cases of necessity was that, if any thing was wanting, God would supply it ; why may we not suppose that God would do so in the case to which we are referring ? “The grace of God,” saith the Greek liturgy, “which perfects the feeble, and heals the weak, promotes this man to be a priest.” And what cause have we to imagine that in cases of necessity he will suspend his grace for want of a merely ritual observation.

Second. Hence also doth it follow that no ritual defect in the consecration of a person to a sacred office, though it be of divine institution, can render the performances of the officiator in these cases null and ineffectual. For though the high priest, after the captivity, neither was, nor could be, consecrated by the holy oil appointed for that purpose, neither was for a long time suffered to continue for term of life, as by God’s institution he was to do, and as he did, in fact, till some time after the captivity, yet did not these two defects disable him from the performance of his duty in an acceptable manner. And though the priests after the captivity were not consecrated according to God’s primitive institution, yet they performed the office of the priesthood acceptably, so that by their oblations of the sin offerings they made an atonement for the people’s sins. And, which is more remarkable, though the remission of the sins of the whole Jewish nation depended on the sacrifice offered on the great day of expiation ; and the pardon of particular offenders depended on the oblation of a sacrifice for sin ; and the apostle saith expressly, “And without shedding of blood is no remission ;” yet doubtless those pious persons who died in the captivity, or while the temple lay in ashes, obtained forgiveness, without any sacrifice offered according to the prescript of the law of Moses.

Third. I infer that no form of external regimen is so essential to Christianity, but that the church may subsist without it. For, if the church of Judea could subsist without a high priest for four or seven years : if both high priests and priests might regularly succeed without due consecration according to the law of Moses, as must have been the case during the captivity, and when the temple, the only place where sacrifices could be offered, was destroyed,—why may not the church of Christ subsist without the regimen of bishops ? And if the high priest of the Jews could continue a legitimate high priest, though he neither had the holy oil poured upon his head, nor the breastplate in which the oracle was placed, which he was always to wear when he went into the holy place—why may not presbyters, in like cases of necessity, be validly ordained by the presbytery ?

Fourth. Hence I conclude that a regular and uninterrupted succession of bishops cannot be necessary to the being of a Christian church. For as the church of Judah continued during the captivity without high priest or priest that could officiate ; and after the capti-

vity, without that oil with which both of them were to be consecrated ; and those high priests were, after they came under the power of the Roman emperors, never continued for term of life as their original institution did require, but during pleasure, and so the office was generally exercised by usurpers or intruders ; nor did Christ ever blame them upon this account, because the Jews were not accessory to this abuse and usurpation, nor was it in their power to help it : so was it in the Christian church ; the regular succession of bishops being discontinued, (1.) By simoniacal ordinations, which by the rules of the church are mere nullities, and yet were commonly practiced and complained of for many ages. (2.) When the popes were for a long time *apostatici, magis quam apostolici*, apostates, rather than apostles ; and such as, in the judgment of Baronius, no man could allow to be lawful priests. (3.) And when about forty years they had either two or three popes together, all exercising the office of ordaining bishops, Gregory XII., Benedict XIII., and John XXIII., two of which must be usurpers. All which are just exceptions and prejudices against the claim of a regular, uninterrupted succession ; seeing that a nullity in him that ordains must make a nullity in them that are ordained, and so on successively. Yet since the clergy of the following ages were not accessory to these irregularities and usurpations, nor was it in their power to help them, they cannot hinder the validity of their ordination according to the primitive institution, by prayer and imposition of hands. Were such succession owned to be necessary, then uncertainty upon it would rob men of all spiritual comfort.

But our blessed Lord hath said, "He that believeth in me shall never perish, but have everlasting life. He shall enter the kingdom of God who doeth the will of my Father which is in heaven." St. Paul prays that grace may be with all them that love our Lord Jesus in sincerity, and promiseth glory, honor, and immortality to all them "who, by patient continuance in well-doing, seek for it." He declares, that godliness hath promise of the life that now is, and of that which is to come. And St. John pronounces them blessed that do the commandments of God. Now, I inquire, Is the same external regimen of the church necessary to faith in Christ, to the doing of the will of God, to the keeping of his commandments, to patient continuance in well-doing, and to godliness ? Will not faith, obedience, and godliness, be the same under one regimen as under another ; and must they not therefore, by the mercy of God, entitle us to the same promised spiritual blessings ? Cannot these things be performed as truly when a regular succession is interrupted (as it still may be by the wickedness of men) as when it is not so ? Why, then, do men presume to make the salvation of Christians, uprightly endeavoring to perform their duty, to depend on any particular external regimen ? Or what more absolute necessity is there for the continuance of a regular uninterrupted succession of bishops for the preservation of the Christian church than there was for the continuance of a regular uninterrupted succession of high priests for the preservation of the being of the Jewish church ?

[To this sermon the learned author subjoined an "Appendix, proving that there can be no assurance of a regular uninterrupted succession," &c.]



For the Methodist Magazine and Quarterly Review.

## SABBATH SCHOOLS.

BY REV. D. SMITH, OF THE NEW-YORK CONFERENCE.

To present a brief notice of the claims and wants of the sabbath-school institution is the object of this article; and it may be proper to remark here that it is written with special reference to our own church.

### ITS CLAIMS.

I. *The sabbath-school institution claims patronage and support as an efficient auxiliary in the cause of popular education.*

One of the peculiar features of the present age is a vast and daily augmenting increase of popular power. Whether this is for good or for evil depends on the solution of another question—whether we are to have a corresponding increase of intelligence and virtue. Every enlightened patriot understands this, and knows to a certainty that a few ambitious demagogues need only a newspaper press and the ballot box to overturn any popular government where the people are left in ignorance and vice. It was on this principle that our sagacious forefathers labored so untiringly to provide for popular education. Colleges, academies, and common schools entered largely into their calculations, and were subjects of their legislative deliberations and enactments. Foreseeing the increase of popular power, that profound statesman Lord Brougham has been for years endeavoring to prepare his countrymen for its exercise, by concerting and carrying out measures for the “diffusion of useful knowledge.”

In the United States much has been done for the general diffusion of knowledge. But, after all our school funds, school agents, appropriations of land, and legislative enactments, statistics collected with care, and official reports, show that the cause of education is in any other than a flattering condition. In the state of Ohio, which is far before some of the other states, and may be taken as a sample of the average condition of the Union, there were in 1837 of suitable age to attend school nearly twenty-eight thousand more out of school than in. From this data we should be conducted to the astounding conclusion, that not one half of the children in the United States regularly attend school at all, either public or private; a conclusion this not very flattering to our hopes as a free people.

With such facts before us, it is very obvious that whatever agency we can command for the diffusion of useful knowledge should be seized with avidity, and employed with energy. That sabbath schools, viewed simply as an auxiliary in this work, form a most important agency, there can be no doubt. Is it the business of education to awaken and invigorate the intellect, to exercise the memory and judgment, excite a relish for reading and improvement, and introduce the juvenile mind to an acquaintance with history, biography, and first principles? Where can you find any one instrumentality better adapted to such a work than sabbath schools? Look at the number of teachers employed, the amount of time improved, the school

rooms provided, and the number of books prepared. For the interest of the subjects, the adaptation of the style, the number and variety of the books, the world may be challenged to present an amount of juvenile literature which shall vie with that prepared by the sabbath-school societies. We claim then for sabbath-school operations the countenance and patronage of every individual who pretends to feel the least interest in the general diffusion of knowledge among the people.

II. *Sabbath schools claim patronage and support on account of the elevated position which they occupy in the cause of education.*

While they accomplish much for the intellect, they rise higher in their aims, contemplating the child or youth as a being who stands in certain important relations to the moral Governor of the universe and to his fellow-beings. They occupy the high ground of *moral instruction*; their object being to cultivate and discipline the affections and motives, and to instill those principles, and form those habits, which, under the divine blessing, shall bring out a noble and useful character. Here they exert a corrective influence upon an error into which the cause of popular education has fallen. I refer to the fact, that the intellect has been the chief object of culture in our schools and seminaries of learning, while the moral powers have been greatly neglected, as though a youth needed little else than a knowledge of language and mathematics to form him for all the duties and relations of life. In these institutions it has been quite too much forgotten that the moral powers possess tremendous energies; and when left to themselves, undisciplined and untamed, captivate the intellect and convert it into an instrument of the most mischievous character.

The whole course of sabbath-school instruction is in direct opposition to this error. Its appeals are to the conscience. It draws its motives in favor of truth, justice, charity, and every moral principle, from the highest and weightiest sources—from immortality, God, and heaven. It essays to form a virtuous character in this world by motives brought from one which is eternal.

Again: sabbath schools exert a *corrective* influence upon another error of the times; an error which grows out of a perversion of the principles of our free government. I allude to the sentiment so rife with many, that "right and wrong originate with us, the sovereign people; that we have a right to do as we please; that there is no law above us:" or, in the current phraseology, "The will of the people is supreme law." Now the direct and constant tendency of sabbath-school instruction is to lead the mind to a *higher source* for the origin of right and wrong. Its whole course is based upon the government of God. The mind is taught to bring every action to his tribunal for adjudgment, and to weigh even motives in his balance. Here right and wrong appear in their own immutable character, subject to no fluctuations to suit the vagaries of popular fancy, or the caprices of degenerate times. Here are principles, and the *only* principles which can form a safe and desirable state of society. In accordance with these sentiments, the father of his country penned the following passage, in his farewell address; a passage worthy of being inscribed on the heart of every youth and every citizen of the United States:—"Of all the dispositions and habits which lead to political prosperity

religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, WHERE IS THE SECURITY FOR PROPERTY, FOR REPUTATION, FOR LIFE, IF THE SENSE OF RELIGIOUS OBLIGATION DESERT THE OATHS WHICH ARE THE INSTRUMENTS OF INVESTIGATION IN COURTS OF JUSTICE? AND LET US WITH CAUTION INDULGE THE SUPPOSITION, THAT MORALITY CAN BE MAINTAINED WITHOUT RELIGION! Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government. The rule extends indeed with more or less force to every species of free government. Who, then, that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"

The foregoing observations commend themselves to the mere man of the world as well as to the Christian. But there are others, which, while they claim the approbation of every believer in Christianity, can be only fully appreciated by those who are Christians in the proper sense of that term. To such we make a more earnest appeal in behalf of these *schools of Christian instruction—these nurseries of piety.*

Here we scarcely know where to begin. Shall we invite attention *to the immense field which the God of providence is opening before the Christian church of this nation?* Look at the extent of our domain as it spreads out from Maine to Georgia, and stretches across this whole continent from the Atlantic to the Pacific Ocean. Look at the tide of emigration as it rolls its gigantic waves westward along a frontier of thousands of miles in extent. Look at the myriads of children and youth who are at this moment calling for moral and religious training.

But consider another fact. The average increase of our population has heretofore been about thirty-four per cent. for every ten years. Allowing only thirty per cent, for each ten years of the coming century, we may look forward to the year 1940 as the period when our country shall number 321,000,000 of human beings. Yes; there are doubtless children now in our sabbath schools who may live to see the towns, cities, villages, and hamlets of this nation crowded with the immense population of THREE HUNDRED AND TWENTY-ONE MILLIONS! For the moral and religious training of these, with all the myriads who shall enter and pass off the stage between this time and that, the church is now called to combine and arrange the moral elements. Add to this, that our moral and religious influence is not to be confined within the limits of our own territory. Already our missionaries are carrying it into Asia, Africa, the isles of the sea, and the southern parts of this continent. Thousands of our sabbath-school books already go into the British provinces on the north, Texas and other parts on the south, and to Africa, and the isles. If we are to act a conspicuous part in the regeneration of the dark portions of the



earth, then will the demand for sabbath-school books increase yearly, and teachers, and missionaries, whom the sabbath schools are to assist in training, will be called to go out by hundreds into these wide-spread fields.

As a numerous and rapidly increasing denomination in the United States, and as one that acts with at least as much unity as any other, we are called upon to arouse and come up with energy to perform our part in this great work.

Again: look at a fact of still greater magnitude. *Sunday schools are called to act an important part in securing the eternal salvation of these thousands of immortal souls.* Consider the value of a single soul—of the deathless spirit of that child before you. “Yesterday that child was nothing, but when will it cease to be? Never! Immortality is written upon it; and the inscription is indelible, for it was traced by the finger of God. The mind has begun its play; its instincts and its faculties now move, but with incipient life. Even dull, worthless matter is of older date. Ages of history passed before it was said of him, ‘A child is born into the world.’ History will continue its annals, matter its combinations, the heavens their course; but he shall survive them all. The revolutions of ages shall be forgotten; the high events of life chase each other from the stage; ‘the fashion of this world pass away.’ Yes; a period may arrive when it shall require an effort of even a perfected memory to recall the events accounted the most important on earth. ‘The heavens shall pass away with a great noise,’ and leave the spaces they have occupied to silence and to nothing; but the child set in the midst of us ‘shall then be.’ The basis of its existence cannot be shaken; but in those innumerable ages which that existence must fill, never let it be forgotten that it will be a happy spirit before the throne of God, or a hopeless outcast from heaven.” What, then, if it depend upon sabbath schools in the smallest degree to stamp the seal of bliss upon that immortality; yea, upon myriads of immortal beings, is an institution employed in such a work to awaken but a feeble portion of interest, or to be left to drag out an inefficient, irregular, and sickly existence? Or is it to awaken the energies of the church, to have its foundations laid broad and deep—to be based on plans matured by the wisest and most efficient counsels—and to be watched over by a vigilant and untiring supervision?

We bespeak attention to another fact. *Sabbath schools are privileged to bestow their labor and sow their seed in the most promising portion of the great moral vineyard.*

Formerly the chief energies of the church were directed toward those advanced in life. It seemed to be a conceded and settled point with the majority, that those below twenty years of age were too young to be pious. The field was left to be sown and overspread with a luxuriant growth of the tares of iniquity before any one thought of sowing the seed of the kingdom. The twig was scarcely touched till it rose to the dimensions of a sturdy oak, and then we began with great zeal our efforts to change its untoward direction, and cure its unsightly deformities. Is it a matter of surprise that our success bore little proportion to our desires? Is it not time to profit by our past failures, and begin with the young ere their sinful habits are formed?

Let us "seize then 'this sweet hour of prime,' the most hopeful and important of human life. A child is yet the creature of imitation; let us hold up then the example of 'whatsoever things are pure, and honest, and lovely, and of good report.' If there be any virtue, any praise, let it be presented to the understanding; let it meet the eye; let it be urged upon the heart. The matter is yet plastic; let a mold be prepared to receive it which bears the character we would wish it permanently to present when it becomes fixed and unyielding."

We have said a field of labor among the young was every way the most promising. Take an illustration from two names of extensive celebrity. In the last century lived the celebrated John Wilmot, earl of Rochester. "He was well bred, modest, and obliging. He had a strange vivacity of thought and vigor of expression. His wit had a subtlety and sublimity that were scarcely imitable. His style was clear and strong. When he used figures they were very lively and original. He loved to write and talk of speculative matters, and did it with so fine a thread that even those who hated the subjects that his fancy run upon, could not but be charmed with his way of treating them. Few men had a bolder flight of fancy, more steadily governed by judgment, than he had." He moved in the highest circles, and, possessed of so many rare endowments, wielded an extensive influence. After these uncommon powers had been employed for years in running a high career of sin, in unsettling the faith of scores of young persons, and inventing subtle and dangerous sophisms and artful witticisms against Christianity, and after alluring many an unsuspecting victim from the paths of innocence, we find this man an humble suppliant for mercy, and finally giving evidence that he has indeed found it. With great effort the good Bishop Burnett succeeded in rendering himself instrumental in plucking this brand from the burning. He would now do something for that religion he has so much abused—for that Saviour he has so long blasphemed; but he cannot. Worn down with disease, and tottering on the brink of the grave, he can only breathe out his fruitless sorrows over the past, and lament his inability to undo even a hundredth part of the evil he has accomplished.

In striking and instructive contrast with such a case is that of the late Dr. Morrison. This eminent individual was found a poor and neglected boy in the streets, and taken up by the sabbath school. Here he was nurtured; here his mental energies were quickened into life, and his morals molded after the Christian model. And now came forth "the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hue of Christian graces." The tide of life was not, as in the former case, ebbing out, but just beginning to flow. There were not barely a few breaths left to be spent in vain regrets, but a life to be devoted to the highest usefulness. The mitred bishop converts a dying infidel; the humble laborer in the Sunday school transforms a poor boy into a translator of the Bible into the language of hundreds of millions of heathen.

Having thus endeavored to present some of the claims of the sabbath-school institution on the support and patronage of the community in general, and on the church in particular, we wish briefly to invite attention to

## SOME OF ITS WANTS.

II. *First of all, interest general and deep—interest to pervade every section of the church, is wanted.*

This should begin with the ministry, with many of whom there is still a most sad deficiency in this matter. What an incalculable amount of good might be accomplished if every minister would exert himself in the sabbath-school cause; if every one would consider it, as it is, a most important part of his pastoral duty. In the schools of his church or churches, a pastor ought to know the qualifications of the superintendents and teachers, to understand the organization and conduct of the school, and the character and condition of the library. He should exercise a patriarchal supervision over these schools; be ready to preach or deliver addresses for their advancement; and make it a part of his business to promote their interests in his pastoral visits among his people. If he manifests little or no interest in this cause, it will be almost sure to decline. The teachers will feel his indifference like an iceberg in their vicinity, chilling their energies, and freezing up the little of countenance and support which they before received from others. Those who are zealous in the cause of sabbath schools dread the coming of such a minister among them, and are glad when the time of his departure arrives. On the other hand, a pastor who is really interested in this important department of his work is almost sure to gain the respect and affection of the younger portion of his congregation; and is this, we would ask, a matter of small moment? Let the ministry be united to a man, as they should be in this cause, and sabbath schools will present a new aspect. Instead of so many drooping schools, undisciplined, with small room, without libraries, a meager irregular attendance of teachers and scholars, we shall have those which are vigorous, interesting, and in the full career of successful operation.

*More competent and faithful superintendents, teachers, and visitors are wanting.*

Though there is, probably, on the whole, a progressive improvement in the competency of those who conduct sabbath schools, and there are many very excellent and well-qualified persons engaged in them, still no person at all acquainted with the true state of affairs can doubt that an improvement in the competency of teachers is much to be desired. Far be it from us to speak, or even think, disrespectfully of these self-denying and useful laborers. They merit not barely our praise, but our gratitude. Yet truth compels the acknowledgment that many of them need higher qualifications. They are young and inexperienced. Their knowledge of the Scriptures is extremely limited and imperfect; and they are deficient in most of the qualifications necessary for stating clearly, explaining readily, and illustrating aptly the subjects of the weekly lessons. Besides, many of those whose age, experience, and general information render them most competent for the work stand entirely aloof from it. How they answer for this to their consciences, or how they will answer for it when the Judge shall say, "Give an account of thy stewardship," we leave them to determine.

To obtain a more competent board of instruction, must be, to some extent, a work of time. As the schools improve, they will themselves furnish better teachers. In the mean time improvement may be



going forward quite rapidly with a little well-directed effort. Let the pastor first of all, as some now do, meet his teachers once a week, and go through the lesson with them. Secondly, let there be associations formed in every town and village of sufficient size, meeting once a month to listen to some lecture or essay prepared expressly for the occasion; and let such speakers and writers be engaged as shall not fail to interest and edify them. Thirdly, let every school furnish itself with such books and periodicals as are designed to improve the teachers, and prepare them for their work.

But, again: *a more extensive Sunday-school library is wanted.* I speak now with special reference to our own church. True, much has been already accomplished. It is but a short period since our library was commenced, and since that time our Book Establishment has been totally consumed by fire. We have notwithstanding about two hundred bound volumes, besides some scores of smaller books for the smallest class of readers. Most of these are very excellent indeed. They are written in a plain, intelligible style. They are Scriptural, deeply imbued with the wisdom from above, and withal they are full of interest. Among them are many biographies; a class of books of which it has been justly observed, that no species of literary composition is equally interesting. Of nearly the whole class we may say, that the characters portrayed were "so conspicuous as to excite admiration—so useful as to demand a tribute of gratitude—and so excellent as to be worthy of imitation." There is another class which leads the young reader back into ages gone by; and "holding the mirror up to nature," shows him the virtues and vices of mankind, and leads him especially to trace the hand of an overruling Providence, blessing, chastising, and governing the nations.

A third class takes him abroad, with the traveler and antiquary, to inspect the world as it is. By making him acquainted with the laws, religion, manners, customs, and social and domestic condition of other nations, he learns to prize his own happy country, and also feels his sympathies awakened for those who "sit in darkness."

A fourth series introduces him into the field of nature, pointing out the wisdom and benevolence of the divine Being in the creation, animate and inanimate. These volumes range through the domestic and other animals, the most curious and useful insects—such as the bee and silk worm; the birds, giving an account of their habits and faculties, and the adaptation of these to their forms and modes of life: then come the riches of the vegetable kingdom, with an enumeration of forest trees, fruit trees, grain, materials for paper, cloth, and cordage; tropical fruits—such as oranges, figs, lemons, spices, ginger, cloves, nutmegs, cinnamon, and many others.

A sixth series, the most important of all, explains and illustrates the Bible. Here are question books; an excellent dictionary; Conversations on the Scriptures, by Watson; a summary of the Evidences of Christianity, by Bishop Porteus; Notes on the Gospels; with a number of lives of patriarchs, prophets, and apostles, in which the history of the individual is made more intelligible and interesting by being arranged in chronological order, and by descriptions of the geography, history, civil jurisprudence, manners, and customs of the times in which he lived.

These various classes of books have been constantly improving in their dress and pictorial illustrations, their maps, &c., and will doubtless be improved still farther.

Other works, it will be admitted, are yet needed. But provision will no doubt be made to supply them in due time, and to meet the demands as they occur.

Let no one suppose that more attention and effort are here claimed for the Sunday-school department than that to which it is fairly entitled. The sales of our books are already extensive, and the demands must regularly increase as others are furnished.

If any thing therefore is to be neglected, or receive a less share of attention, let it not be the department on which *hundreds of thousands of the youth of our land are to depend for many of their first, most durable, and most salutary impressions.*

In conclusion, we say, let all come up to this work. Let our ten or twelve religious journals take more interest in our sabbath schools. Let them proclaim our wants—point out any real defects—notice our Sunday-school publications—and publish occasional essays, &c. Let our writers come forward and contribute to the Sunday-school department, and let the church in general wake up to new interest and diligence in this most pleasing, promising, and important work.

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For the Methodist Magazine and Quarterly Review.

#### ADDRESS,

*Delivered at the Commencement of a Methodist Church, in Smithville, Calvert County, Maryland, July 18, 1839.*

BY REV. T. O. SUMMERS.

MY BRETHREN,—It is not an idle ceremony that has convened us this morning. Not to witness a pompous and puerile display have you been summoned to this place. Nothing of this belongs to that pure form of Christianity whose prosperous perpetuation in the world we so earnestly desire to have secured. The beauty and majesty of our holy religion should not be enshrouded in the gaudy drapery of ritual observances: the most simple covering becomes her best; she appears the loveliest and the most enchanting when adorned the least. Her own perfections are her *nonpareil* adornments; and in the exhibition of her intrinsic excellences lies the promotion of her interests. It is not so with imposture. Having no moral beauties to offer to the gaze of reason, she makes her appeal to the senses and the imagination, in order to attract the former, and to captivate the latter; and this end she secures by an array of pompous ceremonies and imposing rites. A single glance at the history and present condition of our world will be sufficient to discover to us her great success in this work; and succeed she ever will while men permit their senses to minister solely to their imaginations, instead of binding both the one and the other to the throne of reason, and making them her vassals.

My brethren, the duty required of us by the Almighty Father is a

reasonable service; and under no circumstances can we indulge in any observances that cannot receive a full justification at the bar of reason. If therefore our services on this occasion shall be marked with great simplicity, and be unattended with pomp and circumstance, let the remarks which have been submitted be considered their apology.

We have assembled this morning to hallow, with appropriate services, the commencement of a temple to be erected for the worship of Almighty God, according to the doctrines and discipline of the Methodist Episcopal Church. And as the institution and maintenance of public worship involve considerable expense both of time and money, it may be well to consider what are the reasons by which we justify ourselves in this undertaking.

All who have any knowledge of God admit the propriety of worshipping him as God, notwithstanding many withhold that worship. This duty grows out of the relations which we sustain to the divine Being, and the blessings we receive from him. Now he is the God of communities as well as of individuals; and in our collective as well as in our individual capacity we receive blessings from his hand. So perverse and vicious is human nature, that, were it not for the influences of divine grace which are continually exerted upon the hearts of men, it would be impossible to perpetuate human society on the earth. The rights of property, person, and character would not be regarded at all. The restraints of human government would be borne away by the violent passions of men; and the anarchy of society would soon pave the way to the anchoritism of solitude. Were it not for the superintending care and arrangements of Providence, it would be impossible for the various operations and enterprises of social life to be conducted to a successful issue. Not only are our agricultural interests promoted by Him who causeth his sun to rise on the evil and on the good, and who sendeth rain upon the just and upon the unjust; but the winds of heaven fill the sail of commerce, and waft "the ships of desire." The inspiration of the Almighty giveth understanding to our artists, and "the Strength of Israel" maketh our operatives "strong to labor." It is He that teacheth our senators wisdom, and our exactors righteousness. Now all these orders and classes of men are necessary to the prosperity and well-being of society. Indeed, they may be considered its essential constituents. And therefore, as society exists by the appointment and providence of God, it is clear that, *in our social capacity*, we sustain a relation to the divine Being involving obligations which cannot be discharged in the absence of public worship. This duty has, therefore, the clearest dictates of reason for its basis.

But the observance of public worship is recommended by its influence on society at large. We use the phrase, "public worship," with some latitude of meaning, embracing the ministry of the word, as well as other religious services which usually receive our attention in the house of God. Now the influence of these exercises is of a most salutary character. Even those who are not brought directly under the action of saving grace are notwithstanding very sensibly affected by the institutions of religion. The weekly monitions of the minister restrain, if not prevent, the vices of the people. Our churches are



the bulwarks of our land. Our pulpits are the *palladium* of our liberties. The ministry of the gospel maintains the supremacy of law, and inculcates that righteousness which exalteth a nation. And there is nothing that can so purify and elevate the social feelings as the social worship of God. The high and the low, the rich and the poor, meet together, and are made to feel that the Lord is the Maker of them *all*. And this feeling disposes to the charities of life, curbs or destroys those vicious passions which are so frequently indulged and developed in the social state, and gives tone and character to the morals of the community.

But true Christians realize a peculiar benefit from the exercises of public worship. When engaged in this sacred employment, the eyes of their understanding are enlightened, and they are made to know the things which are freely given to them of God. The clouds and darkness which gather around their minds, and obscure their moral vision, are dispelled by the light of truth, which shines upon them from the most holy place. In the sanctuary of God their perplexities are removed, and they are relieved of their anxieties. Here their distressing doubts and fears are quelled; here their sorrows are assuaged; here their faith and hope are confirmed and established; here their love is kindled and fanned into a sacred flame; here the tumult of passion is hushed by the voice of peace; and here they are made to rejoice with joy unspeakable and full of glory. Well may the Psalmist exclaim, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts! We shall be satisfied with the goodness of thy house, even of thy holy temple," Psa. lxxv, 4. The union of their prayers, and the harmony of their praises, make their communion inexpressibly sweet—especially when, as the disciples of their common Lord, they gather around his board, and partake of the memorials of his dying love.

The public worship of God is furthermore recommended by its affinity to the employment of heaven. True, there is a *specific* difference between the devotions of the church *above*, and those of the church *below*. In the former there are no pulpit performances, no sacramental solemnities, no supplicating groans, no penitential wailings. But these constitute only a *part* of our worship *on earth*; and in all the rest we are identified with the worshipping hosts *in heaven*! Do their devotions bring them nearer the Fountain of excellence, and make them more intimately acquainted with their God? Ours have a kindred influence. Do their exercises sublimate and enrapture the soul? So do ours:—

"Thee they sing, with glory crown'd;  
We adore the slaughter'd Lamb:  
Lower if our voices sound,  
Our subject is the same!"

This duty, moreover, claims Scriptural recognition and positive divine appointment. Thus, as far back as the patriarchal age, we find this duty attended to by the servants of God. It was not enough that Jacob should have his places of sacred retreat, and secret intercourse with the Most High, he is also divinely instructed to engage in the exercises of social worship. In obedience to the divine oracle

he " said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments : and let us arise and go up to Bethel, [*i. e.*, the house of God,] and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went," Gen. xxxv, 1-3. And after the redemption of his descendants from the Egyptian yoke, the public worship of God was in a more formal manner established among the Israelites ; and the promise of God was given to insure attention to its claims : " In all places where I record my name I will come unto thee, and I will bless thee," Exod. xx, 24. And after Solomon had built him a house, in all their distresses and calamities his people thither repaired and verified the benign assurance, " Mine eyes shall be open, and mine ears attend unto the prayer that is made in this place," 2 Chron. vii, 15. And they were accustomed to exhort each other to this duty : " Enter into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and bless his name," Psa. c, 4. They mourned in spirit when they were prevented from attending " the house of God, with the voice of joy and praise, with a multitude that kept holy day ;" they longed and fainted for the courts of the Lord, and envied the sparrows and the swallows their near abode to the altars of their God ! Psa. xlii, 4 ; lxxxiv, 2, 3. And O how glad were they when their circumstances were changed, and it was said unto them again, " Let us go into the house of the Lord !" Psa. cxxii, 1. Nor was this duty peculiar to the Old Testament saints. Christ and his apostles were, at every favorable opportunity, in the temple of God ; and it would be transcribing a large portion of the New Testament scriptures to adduce the proofs of this assertion. It is a duty which they never neglected, and which they never designed should become obsolete. Hence the great apostle says, " Let us consider one another, to provoke unto love and to good works : not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another, and so much the more as ye see the day approaching," Heb. x, 24, 25.

It is not necessary, my brethren, to offer any other considerations to show the importance of the public worship of God. But it may be asked, Why erect houses especially for this purpose ? I might answer this question briefly, Because the Lord loveth the gates of Zion better than any other place that may be chosen for his worship. But it may be profitable to consider this subject somewhat at large.

We do not deny that the ancient people of God offered their public devotions under the canopy of heaven, or the umbrage of the sacred oak ; that our Lord Jesus Christ and his apostles frequently taught the people on the mountains, and in the streets, and by the sea-side, where prayer was wont to be made ; and that the first Christian societies assembled for divine service in school-houses or private residences. Acts xix, 9 ; 1 Cor. xvi, 19. But they seized every opportunity to worship in the temple and in the synagogues, until they had fabrics of their own, consecrated, like Paul's hired house at Rome, exclusively to the service of God. When urged by necessity we imitate the first Christians, and " in every kind of place offer incense unto his name, with a pure offering."

But the more excellent way is to erect a temple to his honor, for

in it we can better attend upon the Lord without distraction. The very furniture of the sacred place suggests pious associations in the mind. There we are secluded from all secular objects and all secular concerns. When in the church we are in the province of heaven; and we can permit our pious feelings to flow smoothly and sweetly through all the services of the sanctuary, without any thing to ruffle them, or to divert them from their course. The genius of devotion seems to preside in the sacred place—or, rather, the invisible *presence* of God is there; for it is none other than the house of God and the gate of heaven! But, howsoever devout may be the thoughts of our minds and the feelings of our hearts, it is extremely difficult to maintain our devotion when the place in which we are conducting our worship is in the wilds of the desert, by the roaring ocean, in the haunts of business, or the scene of domestic duty.

Another advantage derived from the separation of a house exclusively to the worship of God is this:—Here all persons may come without any reserve, and feel perfectly at ease in the occupancy of their seats. There are a great many that cannot feel and act thus in a private house, although for the time being it may be occupied for public worship. Besides, there are exceedingly few private residences that are sufficiently large to accommodate a considerable congregation. Sometimes, moreover, there are grudges and animosities among neighbors which preclude all intercourse. These, I grant, are inexcusable; but they are not so much in the way of persons attending the church, “where they may hear words whereby they may be saved” from these as well as all other evils. The church is common property. Every one recognizes an interest in it, especially among us where the free-seat system obtains. A stranger from any part of the globe may consider himself perfectly at home in a Methodist church.

Again: by the consecration of a house to the worship of Almighty God permanency is secured to the religion of the place where such a house is located. Of course we speak in a general sense. How frequently in the history of Methodism has it been the case that when her ministers have extended their operations to a particular town or neighborhood, a gracious work of God has speedily followed; a society has been formed; their meetings have been continued in a private house, until after a while, by reason of death, removal, or expulsion, they find no place for the soles of their feet. They consequently forsake the assembling of themselves together, and the interests of religion become entirely prostrated in that place. All this may have been prevented by the erection of a church. In it the minister of religion may attend to all its sacred services mauger the changes and vicissitudes of society. Whatsoever declensions may take place, there is a hope of reform while facilities are afforded for the use of the means of grace. The church is a hospital, where the sick, the convalescent, and the relapsed may be brought—be privileged with the attentions of the spiritual physician, and be restored to perfect soundness. It is a kind of *nucleus*, around which the piety of the neighborhood instinctively gathers. A healthful influence emanates from the holy place; and a feeling of solemnity comes over the mind of the careless and most profane when shaded beneath the sacred roof. The passing stranger turns aside for a moment to indulge his religious feelings



within the peaceful inclosure ; and by the most agreeable associations every one is made to feel perfectly secure while within the precincts of the hallowed fane. We need not enlarge on this subject. I dare affirm, that there are none here this morning who do not approbate our course, as it is one which is now pursued by all classes of Christians.

If, however, there are any who think that *we* have no right to multiply our *schismatical temples and conventicles*, let such be assured that we are not concerned at the delicate terms which their charity may suggest when speaking of our operations in this particular ; nor shall we cease to erect houses to the honor of our God while he condescends to consecrate them by his presence. No, verily ; they may expect that we shall fabricate our schismatical temples in an increasing ratio, so long as we can see inscribed upon each of them, "JEHOVAH SHAMMAH," (the Lord is there !) We have scarcely ever erected a place of worship but it has been presently and constantly filled with a multitude of willing worshipers ; and that too frequently when other churches have been almost deserted. Nor have we erected our temples to little purpose ; for in them thousands have been translated from the kingdom of darkness into the kingdom of God's dear Son, and in them also have they been trained up for the church above. O how has God honored the houses which we have erected for his worship ! and it would be the foulest ingratitude in us not to multiply them. Yes, my brethren, when our houses of prayer are deserted, and but few come to our solemn feasts ; when the showers of heavenly grace shall cease to descend upon the little hills of our Zion ; when the *Shechinah* of the divine presence shall be removed from our sanctuaries, the celestial fire be quenched upon our altars, and the lamp of God shall be extinguished in our temples—then, and not till then, will we forego such interesting exercises as those in which we are now engaged.

The present occasion, my brethren, justifies the indulgence of the most joyous feelings of the heart. First, on account of the interesting associations which are suggested to our minds. Who can witness the laying of the corner-stone of a church without recurring to that divine declaration, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone ; a sure foundation : and he that believeth on him shall not be confounded," Isa. xxviii, 16 ; 1 Pet. ii, 6. Thousands have built thereon, nor have they built in vain. On it *we* build, and the spiritaal fabric is ascending higher and still higher ; and soon the head-stone will be brought forth with shoutings, Grace, grace unto it ! He who, in spite of envious and opposing scribes and priests, laid in Zion the foundation-stone, will guard the sacred edifice until it is complete. The rain may descend, the floods may come, the winds may blow, and beat upon this house ; but it shall not fall, because it is built upon THE ROCK. Infidels may endeavor to undermine the foundations of this building ; hypocrites may seek to incorporate corruptible materials into its superstructure ; unskillful and unfaithful workmen may attempt to daub it with untempered mortar ; but the word has gone forth from the mouth of the Eternal, and shall not return unto him void, "Upon this rock will I build my church, and the gates of hell shall not prevail against it."

You may indulge your joyous feelings from another consideration. This occasion affords every one of you an opportunity to do something toward establishing the worship of God in this place. You all rejoice in seeing the cause of the Redeemer advanced—and you all feel glad that a house is about to be erected in which the ark of God might rest—and you look forward, with peculiar interest, to the time when this house shall be completed and dedicated to the Lord; and if a kind Providence should spare your lives, you contemplate taking part in the dedication services. Surely you do not intend to offer to the Lord your God that which cost you nothing; and you cannot but reflect, that, although this house is to be built for the glory of God, it is not for *his* benefit, but for *yours*. He dwelleth in the high and holy place, and needeth not for himself temples made with hands. If the Lord hath chosen Zion, and desired it for his habitation: if he hath said, This is my rest for ever; here will I dwell, for I have desired it; it is only that he might abundantly bless her provision, and satisfy her poor with bread—that he might clothe her priests with salvation, and cause her saints to shout aloud for joy. *Psa. cxxxii, 13–16.* By the erection of this temple you, as it were, lay the Deity under obligation to confer unspeakable advantages upon you. So that what is an act of piety is in very deed one of self-interest; and in the highest sense you may realize the truth of our Lord's assertion, "It is more blessed to give than to receive." Methinks the joyous feelings of your hearts will constrain you to cast your offerings so liberally into the Lord's treasury that, when this house shall be consecrated, it shall be emphatically and exclusively, **THE HOUSE OF THE LORD!**

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## REVIEW.

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For the Methodist Magazine and Quarterly Review.

### INCIDENTS OF TRAVEL IN EGYPT, ARABIA PETREA, &c.

BY REV. R. W. ALLEN, OF THE N. E. CONFERENCE.

*Incidents of Travel in Egypt, Arabia Petrea, and the Holy Land.* By an American. With a map and engravings. Eighth edition, with additions. In two volumes. New-York: Harper & Brothers, 82 Cliff-street, 1838.

As to books of "Travels," we have many. The press teems with productions of this character. So numerous have they become, that they have almost literally covered the land. In this department, it may be said truly, "to the making of books there is no end." It is sometimes said that men cannot sufficiently bring themselves into public notice until they make a tour into a foreign land, and publish the result of their researches. On the character of this remark we shall not decide. As to the motives of different travelers we have nothing to say. They must answer to a competent and righteous tribunal. It is, however, apparent to all, that the idea that a man has traveled in a distant and foreign land, and has told things as they actually came under his own observation—whether the things related

be true or false, worthy public attention or not—is altogether sufficient to excite a general interest in the public mind in reference to his work. This might have led some to seek for notoriety, or something else, rather than the public good, by becoming a foreign traveler. This remark, we apprehend, can apply only to a few—the large proportion have unquestionably sought the good of mankind.

The eagerness with which such publications are sought, and the greediness with which their contents are devoured, demonstrate the lively interest felt by the generality of readers in the incidents which they narrate. But it is to be seriously regretted that all the books of travels will not justify the eagerness with which they are sought. Of this class, we will only name Mrs. Trollop's, and leave the reader to guess at the rest. Fisk's, Humphrey's, &c., are of real utility, and may be read with interest and great profit. Such works are excellent and valuable, and should find a place, if practicable, in the library of every family. But, passing such publications, as most of them have received merited attention by able reviewers, we wish to call the reader's attention to those travelers who, by much labor, toil, and sacrifice, have explored the land of God's "ancient people;" a land still endeared to every intelligent Christian by a thousand associations.

What a profoundly interesting chapter is added to the history of man by the various incidents and facts collected by modern travelers in a country still held enchantingly sacred as being the residence of God's peculiar and highly favored people, and as having been most singularly honored with the most important revelations of God to man. This rich collection of facts is doubly valuable when we consider that it greatly illustrates and confirms the truth of the sacred volume. In reference to this, it should be sought and obtained. Whatever illustrates, and serves to enable us the better to understand the word of God, demands our highest attention. Every oriental traveler has, whether designedly or not, furnished a mass of demonstration that the writings of the prophets were from God; nor is it the least effectual way of removing skepticism on this subject to give an extensive circulation to the writings of such travelers.

It should be remembered, that the Bible is throughout an oriental book. "It was all penned, with the exception, perhaps, of a few of the epistles, *in Asia*. It was conceived and published under an oriental sky, by an oriental people, amid oriental habits and customs. It depicts oriental scenery; draws its illustrations from oriental customs; and speaks of people that were entirely unlike our own in habits and in laws. To illustrate it, therefore, it is obvious that we should have an intimate knowledge of the habits and the customs of the east." Says Prof. Bush, "In order to appreciate fully the truth of its descriptions, and the accuracy, force, and beauty of its various allusions, it is indispensable that the reader, as far as possible, separate himself from his ordinary associations, and put himself by a kind of mental transmutation into the very circumstances of the writers. He must set himself down in the midst of oriental scenery—gaze upon the sun, sky, mountains, and rivers of Asia—go forth with the nomade tribes of the desert—follow their flocks—travel with their caravans—rest in their tents—lodge in their khans—load and unload their ca-



mels—drink at their watering places—pause during the heat of the day under their palms—cultivate the fields with their own rude implements—gather in, or glean, after their harvest—beat out and ventilate their grain, in their open thrashing-floors—dress in their *costumes*—note their proverbial or idiomatic forms of speech—and listen to the strain of song or story, with which they beguile the vacant hours.” But in what way can we so effectually obtain so intimate knowledge of the customs and habits of the east as by perusing the writings of modern travelers. Here we seem to be introduced amid the very habits, customs, scenery, and tribes of ancient times. Thus we are materially assisted in understanding the numerous allusions and descriptions of the sacred volume. The more knowledge we have of the customs of the age in which the Bible was written; of the speech and intercourse of the people; of their religious ceremonies and rites; of their manners and habits; of the places and localities that are often mentioned and referred to—the better prepared we shall be to understand its meaning. Who can doubt but that very valuable light has been thrown upon the word of God, by the modern elucidations and descriptions of the customs and rites of the people of the east?

But it may be objected, that such have been the changes in the customs and habits of the people of the east since the patriarchal times that but very little light can be thrown on the subject by the researches of modern travelers. If there should be such an objector, he must labor under a great mistake. Travelers have universally testified of the uniform and permanent character of the usages and customs of the east. They are not so liable to change as in Europe or America. To a great extent, their habits of life; their manner of conversation, living, and dress; their manner of cultivating the soil, of building towns and villages, and their course of warfare, remain the same as in the days of the patriarchs. Says the intelligent traveler in the east, Sir John Chardin, “It is not in Asia as it is in Europe, where there are frequent changes, more or less, in the form of things, as the habits, buildings, gardens, and the like. In the east they are constant in all things. The habits are at this day in the same manner as in the preceding ages; so that one may reasonably believe, that in that part of the world the exterior forms of things, as in their manners and customs, are the same now as they were two thousand years since, except in such changes as have been introduced by religion, which are nevertheless very inconsiderable.” Says another eastern traveler, Morier, “The manners of the east, amid all the changes of government and religion, are still the same: they are living impressions from an original mold; and at every step some object, some idiom, some dress, or some custom of common life, reminds the traveler of ancient times; and confirms, above all, the beauties, the accuracy, and the propriety of the language of the Bible.” Thus have the habits, customs, manner of intercourse, modes of living, style of building, &c., of the patriarchal times, been handed down through successive ages to the present day. Consequently the present state of things in the east, as it respects customs, habits, &c., as exhibited by modern travelers, is a living demonstration of the truth of the sacred volume.

Among the great list of oriental travelers, whose writings contain almost boundless sources of elucidation of the sacred Scriptures, we

will mention the names of Chardin, Pococke, Pitts, Maundrell, Shaw, Volney, Russell, Clarke, Chateaubriand, Porter, Buckingham, Burckhardt, Morier, Laborde, and an American, the author of a work, the title of which stands at the head of this article. It is of the work of the last named author we wish here particularly to speak, though we may occasionally refer to other writers for a more full elucidation of several points which may be introduced.

The popularity of the work may be inferred from the fact, that the eighth edition now lies before us. Only about two years have elapsed since the first edition was published. It is one of those recent publications which is sought for, and perused with great interest. Those who have secured the gratification attendant upon a careful examination of these volumes of travels will not, we presume, wonder at the rapidity with which they passed through the several editions. Those who have not secured this gratification will, we hope, do it without delay. The fact, that the author traveled through one of the most interesting portions of the earth, and that a part of his route was *entirely new*, through the land of Edom, is sufficient to recommend it to the attention of all.

It may, perhaps, be questioned by some whether any thing new can be said respecting a country explored by so many distinguished travelers, who have published to the world the result of their researches. But, claiming nothing new for the author where he has followed others in his travels, still the work is full of interest. Every thing that relates, by way of authentic description, to a country replete with so many hallowed associations as is that of the residence of the ancient Jews, cannot be void of interest or utility. Farther, many of the writings of oriental travelers are beyond the reach of most readers. Take the work of Laborde, for instance. One copy, as it is not published in this country, would cost not less than eighty dollars. Again : most modern travelers in the east have been foreigners, hence their writings would not be perused with that interest as the production of our own countryman. Here is not only a work more recent than any other of the kind, but one by an American.

The author has not gone so much into detail as it regards the ruins of ancient cities as have other eastern travelers ; but, to use his own language in the preface, " he has presented things as they struck his mind, without perplexing himself with any deep speculations upon the rise and fall of empires. His object has been principally, as the title of the book imports, to give a narrative of the every-day incidents that occur to a traveler in the east ; and to present to his countrymen, in the midst of the hurry, and bustle, and life, and energy, and daily-developing strength and resources of the new, a picture of widely different scenes, that are now passing in the faded and worn-out kingdoms of the old world."

We do not purpose in this review to follow the author through his entire journeyings, as it will be perceived that he traveled somewhat extensively in Egypt ; but, recommending the whole work to the careful perusal of the reader, we wish here more particularly to direct his attention to that part which refers to Arabia Petræa and the Holy Land. After visiting Egypt, the author pursues his way to the land of Edom, and from thence to Jerusalem. Edom, a land once opulent

and inhabited, but now utterly desolate, is often referred to in the prophecies; and in consequence of the exact fulfilment of the prophecies respecting this country, it has, in some measure, attracted the attention of the civilized world.

Edom, a province of Arabia, derived its name from Esau, who was also called Edom, and who was the son of Isaac, and the twin brother of Jacob, being the elder of the two. Esau settled in this country in the mountains of Seir, which had been occupied by the Horites; but they were removed by the children of Esau, who took possession of the country, and made it their own, Deut. ii, 12. His descendants afterward became quite numerous, and extended themselves throughout Arabia Petræa, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity they seized the south of Judah, and advanced to Hebron. This tract of Judea which they inhabited was called subsequently Idumea; a name given by the Greeks to the land of Edom, which name it retained in the time of our Saviour, Mark iii, 8. This land was divided into two parts. One part was called East Edom, of which Bozrah was the capital; the other was called South Edom, of which Petra, or Jectael was capital. The Edomites, the posterity of Esau, had kings long before the Jews. They were first governed by dukes or princes, and afterward by kings, Gen. xxxvi, 31. They continued independent until the time of David, who subdued them, in completion of Isaac's prophecy that Jacob should rule Esau, Gen. xxvii, 29, 30. They bore this subjection with great impatience; and at the end of Solomon's reign, Hadad, the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king, 1 Kings xi, 22. It is probable, however, that he reigned only in East Edom; for Edom south of Judea continued subject to the kings of Judah till the reign of Jehoram, son of Jehoshaphat, against whom it rebelled, 2 Chron. xxi, 8.

Jehoram attacked Edom, but did not subdue it. Amaziah, king of Judah, took Petra, killed a thousand men, and compelled ten thousand more to leap from the rock upon which stood the city of Petra, 2 Chron. xxv, 11, 12. These conquests were only temporary. Uzziah took Elath on the Red Sea, 2 Kings xiv, 22; but Rezin, king of Syria, retook it. It is generally supposed that Esarhaddon, king of Syria, ravaged this country, Isa. xxi, 11-17; xxxiv, 6. Holofernes subdued it, as well as other nations around Judea, Judith iii, 14. When Nebuchadnezzar besieged Jerusalem, the Edomites or Idumeans joined him, and encouraged him to raze the very foundations of that city. This cruelty did not long continue unpunished. Five years after the taking of Jerusalem Nebuchadnezzar humbled all the states around Judea, particularly Idumea. John Hyrcanus entirely conquered the Idumeans, whom he obliged to receive circumcision and the law. They continued subject to the kings of Judea till the destruction of Jerusalem by the Romans. They even came to assist that city when besieged, and entered it in order to defend it. However, they did not continue there until it was taken, but returned loaded with booty into Idumea. The Idumeans soon ceased to be a separate people in their own land, for they mingled with the other descendants of Ishmael; and those of them in Judea became, under John Hyrcanus, converts



to the Jewish faith. See *Biblical Repository*, vol. iii., pp. 247-270 ; and *Keith on the Evidence of Prophecy*.

Before we proceed to notice several extracts from our author, and others who have traveled in the east, respecting the present condition and situation of Petra, or in Hebrew *Sela*, which signifies *a rock*, once the magnificent capital of Idumea, we will invite attention to some of the numerous and striking prophecies respecting this city, or the now desolate land of Edom. Thus we shall more clearly see that the present condition of the country as given by modern travelers is a remarkable attestation of the accuracy of the fulfilment of numerous prophecies respecting it:—

“My sword shall come down upon Idumea, and upon the people of my curse, to judgment. From generation to generation it shall lie waste, none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it ; the owl also and the raven shall dwell in it : and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom ; but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof ; and it shall be a habitation of dragons, and a court for owls. Seek ye out of the book of the Lord and read ; no one of these shall fail, none shall want her mate ; for my mouth it hath commanded, and his Spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line ; they shall possess it for ever, from generation to generation shall they dwell therein,” Isa. xxxiv, 5, 10-17. “I have sworn by myself, saith the Lord, that Bozrah” (the strong and fortified city) “shall become a desolation, a reproach, a waste, and a curse ; and all the cities thereof shall be perpetual wastes. Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill : though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation ; every one that goeth by shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighboring cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it,” Jer. xlix, 13-18. “Thus saith the Lord God, I will stretch out mine hand upon Edom, and I will cut off man and beast from it, and I will make it desolate from Teman.” “I laid the mountains of Esau and his heritage waste for the dragons of the wilderness. Whereas Edom saith, we are impoverished, but we will return and build the desolate places : thus saith the Lord of hosts, They shall build, but I will throw down ; and they shall call them, The border of wickedness,” Mal. i, 3, 4.

With what surprising accuracy have the above prophecies been fulfilled ! How utterly desolate is the entire land of Idumea ! “Edom shall be a desolation.” Volney, though an infidel, has undesignedly furnished striking proof of the fulfilment of numerous prophecies respecting this land. He says, “This country has not been visited by any traveler, but it merits such attention ; for, from the report of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to

Maan and Karak, on the road of the pilgrims, there are to the south-east of the lake Asphaltites, (Dead Sea,) within three days' journey, upward of thirty ruined towns absolutely deserted. The Arabs, in general, avoid them on account of the enormous scorpions with which they swarm. We cannot be surprised at these traces of ancient population, when we recollect that this was the country of the Nabothians, the most powerful of the Arabs, and of the Idumeans, who, at the time of the destruction of Jerusalem, were almost as numerous as the Jews. Besides the advantages of being under a tolerably good government, these districts enjoyed a considerable share of the commerce of Arabia and India, which increased their industry and population. We know that, as far back as the time of Solomon, the cities of Astioun, Gaber, (Esion Gaber,) and Ailah, (Eloth,) were highly frequented marts. The Idumeans, from whom the Jews only took their ports at intervals, must have found in them a great source of wealth and population." See *Volney's Travels*, vol. ii, p. 344, &c.

Keith, in commenting on the above extract, says:—"Evidence which must have been undesigned, which cannot be suspected of partiality, and which no illustration can strengthen, and no ingenuity pervert, is thus borne to the truth of the most wonderful prophecies. That the Idumeans were a populous and powerful nation, at a long time after the delivery of the prophecies; that they possessed a tolerably good government, even in the estimation of Volney; that Idumea contained many cities; that these cities are absolutely deserted, and that their ruins swarm with scorpions; that it was a commercial nation, and possessed highly frequented marts; that it forms a shorter route than the ordinary one to India; and yet that it had not been visited by any traveler, are facts stated or proved by Volney."

We might quote from other travelers were it necessary. Chardin, Shaw, Burckhardt, Seetzen, Morier, Laborde, and others, in their descriptions of the present state of Idumea, have clearly demonstrated the accurate fulfilment of prophecies concerning it. But we will present the reader with one or two extracts touching this point from our author. After having entered the land cursed by the Almighty, he says, "I had now crossed the borders of Edom. Standing near the shore of the Elanitic branch of the Red Sea, the doomed and accursed land lay before me, the theatre of awful visitations and of more awful fulfilment; given to Esau as being of the fatness of the earth, but now a barren waste, a picture of death, an eternal monument of the wrath of an offended God, and a fearful witness to the truth of the words spoken by his prophets. 'For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment.' 'From generation to generation it shall lie waste,' &c.

"I read in the sacred book prophecy upon prophecy, and curse upon curse, against the land on which I stood. I was about to journey through this land, and to see with my own eyes whether the Almighty had stayed his uplifted arm, or whether his sword had indeed come down 'upon Idumea, and the people of his curse, to judgment.' I have before referred to Keith on the Prophecies, where, in illustrating the fulfilment of the predictions against Idumea, 'none shall pass through it for ever and ever;' after referring to a singular fact, that

the great caravan routes existing in the days of David and Solomon, and under the Roman empire, are now completely broken up, and that the great hadzi routes to Mecca from Damascus and Cairo lie along the borders of Idumea, barely touching and not passing through it, he proves by abundant references that to this day no traveler has ever 'passed through the land.'

"The Bedouins, who roam over the land of Idumea, have been described by travelers as the worst of their race. 'The Arabs about Akaba,' says Pococke, 'are a very bad people and notorious robbers, and are at war with all the others.' Mr. Joliffe alludes to it as one of the wildest and most dangerous divisions of Arabia; and Burckhardt says, 'that for the first time he had ever felt fear during his travels in the desert, and his route was the most dangerous he had ever traveled;' that he had 'nothing with him that could attract the notice or excite the cupidity of the Bedouins,' and was 'even stripped of some rags that covered his wounded ankles. Messrs. Legh and Banks, and captains Irby and Mangles, were told that the Arabs of Wady Moussa, the tribe that formed my escort, were a most savage and treacherous race, and that they would use their Franks' blood for a medicine;' and they learned on the spot that 'upward of thirty pilgrims from Barbary had been murdered at Petra the preceding year by the men of Wady Moussa;' and they speak of the opposition and obstruction from the Bedouins as resembling the case of the Israelites under Moses when Edom refused to give them passage through his country. None of these had passed through it; and unless the two Englishmen and Italian before referred to succeeded in their attempt, when I pitched my tent on the borders of Edom, no traveler had ever done so. The ignorance and mystery that hung over it, added to the interest with which I looked to the land of barrenness and desolation stretched out before me; and I would have regarded all the difficulties and dangers of the road merely as materials for a not unpleasant excitement, if I had only felt a confidence in my physical strength to carry me through." Again: says he, "On the left were the mountains of Judea, and on the right those of Seir, the portion given to Esau as an inheritance; and among them, buried from the eyes of strangers, the approach to it known only to the wandering Bedouins, was the ancient capital of his kingdom, the excavated city of Petra, the cursed and blighted Edom, of the Edomites. The land of Idumea lay before me, in barrenness and desolation; no trees grew in the valley, and no verdure on the mountain tops. All was bare, dreary, and desolate." The farther descriptions which the author gives of this doomed and blighted land show the truth of the prophecies of God's word concerning it.

But it is to Petra we wish more particularly to direct the reader's attention. The author seems to have had this ancient capital particularly in view in visiting Idumea. It seems also to have been the main object of Laborde, from whose writings we shall make some extracts, to visit this ancient city. In the utter desolation of this once magnificent capital, as given by the author, we shall see too the fullest demonstration of the truth of the sacred prophecies.

The author thus notices the situation of the city, his manner of entrance, &c.:—"And this was the city at whose door I now stood.



In a few words, this ancient and extraordinary city is situated within a natural amphitheatre of two or three miles in circumference, encompassed on all sides by rugged mountains five or six hundred feet in height. The whole of this area is now a waste of ruins, dwelling-houses, palaces, temples, and triumphal arches, all prostrate together in undistinguishable confusion. The sides of the mountains are cut smooth in a perpendicular direction, and filled with long and continued ranges of dwelling-houses, temples, and tombs, excavated with vast labor out of the solid rock ; and while their summits present nature in her wildest and most savage form, their bases are adorned with all the beauty of architecture and art, with columns, and porticoes, and pediments, and ranges of corridors, enduring as the mountains out of which they are hewn, and fresh as if the work of a generation scarcely yet gone by.

"Nothing can be finer than the immense rocky rampart which incloses the city. Strong, firm, and immovable as nature itself, it seems to deride the walls of cities and the puny fortifications of skilful engineers. The only access is by clambering over this wall of stone, practicable only in one place, or by an entrance the most extraordinary that nature, in her wildest freaks, has ever framed. The loftiest portals ever raised by the hands of man, the proudest monuments of architectural skill and daring, sink into insignificance by the comparison. It is, perhaps, the most wonderful object in the world, except the ruins of the city to which it forms the entrance. Unfortunately, I did not enter at this door, but by clambering over the mountains at the other end ; and when I stood upon the summit of the mountain, though I looked down upon the vast area filled with ruined buildings and heaps of rubbish, and saw the mountain sides cut away so as to form a level surface, and presenting long ranges of doors in successive tiers or stories, the dwelling and burial places of a people long since passed away ; and though immediately before me was the excavated front of a large and beautiful temple, I was disappointed." Vol. ii, pp. 51, 52.

This disappointment arose from the fact that the place of entrance was not such as had been described by other travelers. He was frequently told by his guide that there was no other place of entrance, which he afterward found to be untrue, as he sought for and found it. He was also disappointed in being permitted to enter the city without meeting with opposition from the wandering Arabs. Burckhardt was accosted by a large company of Bedouins, upon his entry, who suffered him to remain but a very short time. Messrs. Legh, Banks, Irby, and Mangles were opposed by hundreds of Bedouins, who absolutely declared "that they should not enter their territory, nor drink of their waters," and "that they would shoot them like dogs if they attempted it." Our author expected to have met with something of the like opposition, but he says, "At the entrance of the city there was not a creature to dispute our passage ; its portals were wide open, and we passed along the stream down into the area, and still no man came to oppose us. We moved to the extreme end area ; and, when in the act of dismounting at the foot of the rock on which stood the temple that had constantly faced us, we saw one solitary Arab, straggling along without any apparent object, a mere wanderer among the

ruins ; and it is a not uninteresting fact, that this poor Bedouin was the only living being we saw in the desolate city of Petra."

The entrance to the city is thus described by Laborde :—

"We arrived from the south, and ascended by the ravine, which presents itself near the border or margin below. By advancing a little in that direction, we commanded a view of the whole city, covered with ruins, and of its superb inclosure of rocks, pierced with myriads of tombs, which form a series of wondrous ornaments all round. Astonished by these countless excavations, I dismounted from my dromedary, and sketched a tomb, which seemed to me to combine in itself two characters, each of which may be found separately in those by which it is surrounded, the upper part being in the Syriaco-Egyptian style, the lower part decorated in the Græco-Roman fashion.—To the right of this monument, and at a short distance from it, are found two tombs entirely detached from the rock of which they originally formed a part. Behind that which terminates in a point there is a sculptured stone in the form of a fan, and which appears, though at some distance, to be an ornament belonging to the first, for I could discover no other to which it could appertain. These monuments are more particularly connected with the mode of excavation in use among the Indians.

"Still proceeding along the bottom of the ravine toward the north, we observed on the left an uninterrupted line of elevated rocks, the numerous excavations in which, wrought in a variety of styles, continued at every step to excite our astonishment. On quitting the ravine, which turns on the left into the mountain, we ascended by a gentle acclivity ; when we arrived at the top, we discovered another series of magnificent monuments, but, at the same time, in a condition nearly resembling the mass of ruins which cover the ground beneath." *Journey through Arabia Petraea*, pp. 152-155.

Our author thus describes this ravine leading to Petra, which he found after he had entered the city and which he explored to some extent :

"For about two miles it lies between high and precipitous ranges of rocks, from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them ; the summits are wild and broken, in some places overhanging the opposite sides, casting the darkness of night upon the narrow defile, then receding and forming an opening above, through which a strong ray of light is thrown down, illuminating with the blaze of day the frightful chasm below. Wild fig-trees, oleanders, and ivy were growing out of the rocky sides of the cliffs hundreds of feet above our heads ; the eagle was screaming above us ; all along were the open doors of tombs, forming the great Necropolis of the city ; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view the facade of a beautiful temple, hewn out of the rock, with rows of Corinthian columns and ornaments, standing out fresh and clear as if but yesterday from the hands of the sculptor."

This temple, one of the most remarkable objects relating to antiquity, and which is called the Khasne, or "Treasury of Pharaoh," is thus described :—

"The whole temple, its columns, ornaments, porticoes, and porches, are cut from and form a part of the solid rock; and this rock, at the foot of which the temple stands like a mere point, towers several hundred feet above its face, cut smooth to the very summit, and the top remaining wild and misshapen as nature made it. The whole area before the temple is perhaps an acre in extent, inclosed on all sides except at the narrow entrance, and an opening to the left of the temple, which leads into the area of the city by a pass through perpendicular rocks five or six hundred feet in height.

"It is not my design to enter into the details of the many monuments in this extraordinary city; but, to give a general idea of the character of all the excavations, I cannot do better than go within the temple. Ascending several broad steps, we entered under a colonnade of four Corinthian columns, about thirty-five feet high, into a large chamber of some fifty feet square and twenty-five feet high. The outside of the temple is richly ornamented, but the interior is perfectly plain, there being no ornament of any kind upon the walls or ceiling; on each of the three sides is a small chamber for the reception of the dead; and on the back wall of the innermost chamber I saw the names of Messrs. Legh, Banks, Irby, and Mangles, the four English travelers who with so much difficulty had effected their entrance to the city, of Messieurs Laborde and Linant, and the two Englishmen and Italian of whom I have before spoken; and two or three others, which, from the character of the writing, I supposed to be the names of attendants upon some of these gentlemen. These were the only names recorded in the temple; and, besides Burckhardt, no other traveler had ever reached it. I was the first American who had ever been there. Many of my countrymen, probably, as was the case with me, have never known the existence of such a city; and, independently of all personal considerations, I confess that I felt what, I trust, was not an inexcusable pride, in writing upon the innermost wall of the temple the name of an American citizen; and under it, and flourishing on its own account in temples, and tombs, and all the most conspicuous places in Petrea, is the illustrious name of Paulo Nuozzo, dragoman," Pp. 55, 56.

It will be seen by the above extract that Laborde visited this magnificent edifice. The following is a part of what he says respecting it:

"This monument is sculptured out of an enormous and compact block of freestone, slightly tinged with oxyd of iron. Its preservation is due to the protection which adjacent rocks and upper vault afford it against the winds and rains. The statues and the bases of the columns alone exhibit signs of deterioration, caused by humidity, which corrodes the parts that are most in relief or are nearest to the earth. It is to this influence we are to attribute the fall of one of the columns, which was attached to the pediment; it would have drawn with it the whole monument if it had been built, and not hollowed out from the rock. Hence, only a void has been occasioned, which does not impair the general effect. The prostrate fragments were rather useful to us in their fallen state, inasmuch as they enabled us by the dimensions of the shaft and capital to ascertain the probable height of the column, which we could not otherwise have fixed with precision.

"On beholding so splendid a front, we expected that the interior would correspond to it in every respect; but we were disappointed.



Some steps lead to a chamber, the door of which is seen under the peristyle: although regularly chiseled and in good proportion, the walls are rough, the doors have no framework; the whole, in fact, seems to have been abandoned as soon as it was executed. There are two lateral chambers, one of which, to the left, is irregularly formed; the other presents two hollows, which appear to have been intended for two coffins, perhaps those of the founders of the monument, which were placed provisionally in this little rock, until the more magnificent receptacle which they had in their vanity intended for themselves should be completed."—*Journey through Arabia Petraea*, pp. 166–172.

The author next describes the ruins of a vast theatre cut out of the rock:—

"Leaving the temple and the open area on which it fronts, and following the stream, we entered another defile much broader than the first, on each side of which were ranges of tombs with sculptured doors and columns, and on the left, in the bosom of the mountain, hewn out of a solid rock, is a large theatre, circular in form, the pillars in front fallen, and containing thirty-three rows of seats, capable of containing more than three thousand persons. Above the corridor was a range of doors opening to the chambers in the rocks, the seats of the princes and wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

"The whole theatre is at this day in such a state of preservation, that if the tenants of the tombs around could once more rise into life, they might take their old places on its seats, and listen to the declamation of their favorite player. To me the stillness of a ruined city is nowhere so impressive as when sitting on the steps of the theatre, once thronged with the gay and pleasure-seeking, but now given up to solitude and desolation. Day after day these seats had been filled, and the now silent rocks had echoed to the applauding shout of thousands; and little could an ancient Edomite imagine that a solitary stranger, from a then unknown world, would one day be wandering among the ruins of this proud and wonderful city, meditating upon the fate of a race that has for ages passed away. Where are ye, inhabitants of this desolate city? ye who once sat on the seats of this theatre, the young, the high-born, the beautiful, and the brave; who once rejoiced in your riches and power, and lived as if there was no grave? Where are ye now? Even the very tombs, whose open doors are stretching away in long ranges before the eyes of the wondering traveler, cannot reveal the mystery of your doom: your dry bones are gone; the robber has invaded your graves, and your very ashes have been swept away to make room for the wandering Arab of the desert.

"But we need not stop at the days when a gay population were crowding to this theatre. In the earliest of recorded time, long before this theatre was built, and long before the tragic muse was known, a great city stood here:—when Esau, having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir; and Edom, growing in power and strength, became presumptuous and haughty, until in her pride, when Israel prayed a passage through her country, Edom said unto Israel, 'Thou shalt not pass by me, lest I come out against thee with the sword.'

"Amid all the terrible denunciations against the land of Idumea,

'her cities, and the inhabitants thereof,' this proud city among the rocks, doubtless for its extraordinary sins, was always marked as a subject of extraordinary vengeance. 'I have sworn by myself, saith the Lord, that Bozrah (the strong and fortified city) shall become a desolation, a reproach, and a waste, and a curse, and all the cities thereof shall be a perpetual waste. Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rocks, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord,' Jer. xlix, 13, 15, 16. 'They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habitation for dragons, and a court for owls,' Isa. xxxiv, 14, 15.

"I would that the skeptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities of the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him." Pp. 56-58.

We might with great pleasure pursue our author farther, but our limits forbid. 'An American' spent but a short time in the ruins of the city, and in the country adjacent. After visiting Mount Hor, he pursued his way through Idumea, where no other traveler had been, to Jerusalem.

The book, the outlines of which we have but faintly exhibited, is among that numerous class which may be employed in confirming and illustrating the truth of the Holy Scriptures. The reader can but be profited by its perusal.

*Eastford, Conn., Sept., 1839.*

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For the Methodist Magazine and Quarterly Review.

#### REVIEW OF COMBE ON HEALTH.

BY REV. DANIEL SMITH.

*The Principles of Physiology applied to the Preservation of Health and the Improvement of Physical and Mental Education.* By Andrew Combe, M. D., Fellow of the Royal College of Physicians of Edinburgh. New-York, Harper and Brothers. 12mo., pp. 291.

It is but a few days since we were permitted to attend the "annual commencement" of one of our literary institutions. The graduating class was somewhat large, and the young gentlemen acquitted themselves with much credit. While listening to the addresses, many of which, for vigor and neatness of style and correctness of sentiment, would have done honor to persons of any age or profession, we could

but look upon them with pleasing anticipations. These young gentlemen were going out to act their part in society with minds disciplined to study and research, and a thorough foundation for improvement already laid, deeply imbued also, as they seemed to be, with the sentiment of responsibility to society for the exertion of an elevated moral influence.

Were we indulging in visions of fancy in looking upon their prospective career as bright with promise? If these are chimeras they are such as we love to indulge in. But amid our pleasing wanderings into the future, there was one fact which cast a shadow over our sunny landscape; we saw or think we saw abundant proof that the *physical education* of these young gentlemen had received less attention than that bestowed upon their mental training. There is no mistake in saying the contrast between the fathers occupying the platform and the graduating sons was striking, and quite against the latter. With but a few exceptions their forms were not fully developed, and were too small and slender; the cheeks too sunken; the muscles wanted the graceful swell, and the skin freshness and color. If this should fall into the hands or meet the eye of any of the graduates who should be able to give the scene of our observations "a local habitation and a name," we address ourselves to them, and say again there is no mistake in this matter. You must lay aside your studies for a while, young gentlemen, and go into the hay field a few hours each day, or employ yourself in riding on horseback, holding the plough, angling along some of the dancing brooks where you spent your boyhood, or some other out-door open air occupation. Do not be alarmed at this advice; we are not of the school who "*forestal and resist dyspepsia*" by dealing out our bread by Troy weight. We use no grains or pennyweights preparatory to taking our beefsteak. We are not of the school of croakers who think the ancients were all giants, and look upon the moderns as all pigmies, and who perpetually inquire, "Why were the former times better than these?" Neither are these remarks made under the impression that the neglect of physical education is confined to the college\* in question, or indeed to colleges at all. It is an evil extending through our boarding schools, and to an alarming extent through the entire ranks of our studious youth and professional men, and even most of the families of our wealthy citizens. Its effects are seen in the pale visages, sunken eyes, and fleshless limbs, in the multitudes of dyspeptics and shivering valetudinarians that meet you at every corner. It is indeed an alarming evil, laying aside from the field of active usefulness scores of our best informed and most refined youths of both sexes, turning our families into hospitals, and threatening to transmit to coming generations feeble constitutions and hereditary pain and suffering. Though the fact is so apparent and the evil so alarming as to have already elicited no inconsiderable share of interest, still little is done toward furnishing a remedy. Those who have good constitutions will not believe themselves in danger until they have thrown them away; and the invalids cannot submit to the slow process of

\* A gentleman present on the occasion alluded to, observed that having recently attended the commencement of one of our oldest institutions, he thought the comparison as to healthful appearance quite in favor of this.



recruiting their health by a regular system of exercise. Instead of following the prescriptions of nature they summon to their aid the whole host of *pill venders and homopatheans*, until the little of health which their sedentary habits had left is consumed by "*Hygean pills*," or some other "*universal restorative*."

Now the only method of avoiding this premature feebleness, and the only defence against the host of armed quacks, is *an early and general diffusion of the primary principles of physiology*. We must become acquainted with ourselves and act on the principle of *prevention* rather than *cure*. Our young people must study the laws of their physical natures, and learn better than to be daily transgressing them through the whole course of their educational career. To aid them in such an acquisition, and serve as a brief but comprehensive manual of health, the work whose title page stands at the head of this article is invaluable. It ought to find a place in every family, and be not only read but studied by every student. Were those who have charge of our seminaries of learning to make the contents of this little volume one of the first studies of those placed under their care, and insist on its instructions being put in practice, they might render them a greater service than to furnish them with the whole course of their instruction without fee or reward. The study moreover is one of the most instructive and delightful in the whole range of the sciences. Material nature with all its variety, beauty, and harmony, its wonderful and complicate machinery, does not furnish any thing so "fearfully and wonderfully made" as the body of man. What is geology with its strata and fossil remains, or geometry with its right angles and triangles, compared with the science of physiology? What science can give more clear, definite, and happy illustrations of the wisdom and benevolence of the Creator than are found here? And why should this be a study either entirely neglected or put into a corner among the minor objects of pursuit?

Well and truly has it been said that while "modern education conducts the student round the universe, bids him scale the heights of nature and drop his fathom line amid the deep soundings of her abyss, compassing the vast, and analyzing the minute, it never conducts him over the boundary of that world of living wonders which constitutes him *man*, and is at once the abode of his mind, the instrument of its action, and the subject of its sway. Why, we ask, shall every thing else be studied while the human frame is passed over as a noteless, forgotten thing—that master-piece of divine mechanism pronounced by its Author 'wonderfully made' and curiously wrought—a temple fitted up by God and gloriously garnished for the residence of an immortal inhabitant bearing his own image, and a candidate for a building of God eternal in the heavens?

But we return to our book. After a judicious preface and an introduction containing some appropriate and mournful facts in illustration of the evils of ignorance on so important a subject, our author proceeds to consider, first—

*The skin and its uses.*

Under this head he thus proceeds:—"To understand the important purposes of the true skin, we must distinguish between its constituent parts, and consider it in virtue of each of them. First, as an exhalent

of waste matter from the system ; secondly, as a joint regulator of the heat of the body ; thirdly, as an agent of absorption ; and, fourthly, as the seat of sensation and touch.

“ Besides performing the mechanical office of a shield to the parts beneath, the skin is admirably fitted, by the great supply of blood which it receives, for its use as a secreting and excreting organ. The whole animal system is in a state of constant decay and renovation ; and while the stomach and alimentary canal take in new materials, the skin forms one of the principal outlets or channels by which the old, altered, or useless particles are eliminated from the body. Every one knows that the skin perspires, and that checked perspiration is a powerful cause of disease and of death ; but few have any just notion of the real extent and influence of this exhalation, such as we shall attempt to exhibit it. When the body is overheated by exercise in warm weather, a copious sweat soon breaks out, which, by carrying off the superfluous heat, produces an agreeable feeling of coolness and refreshment. This is the higher and more obvious degree of the function of exhalation ; but, in the ordinary state, the skin is constantly giving out a large quantity of waste materials by what is called *insensible* perspiration, a process which is of great importance to the preservation of health, and which is called insensible, because the exhalation, being in the form of vapor, and carried off by the surrounding air, is invisible to the eye ; but its presence may often be made manifest even to sight by the near approach of a dry cool mirror, on the surface of which it will soon be condensed so as to become visible.

“ Many attempts have been made to estimate accurately the amount of exhalation carried off through the skin. The celebrated Lavoisier and M. Seguin entered this field of inquiry with great success, and were the first to distinguish between the cutaneous and pulmonary exhalations ; M. Seguin shut himself up in a bag of glazed taffetas which was tied over his head and provided with a hole, the edges of which were glued to his lips, so that the pulmonary exhalations might be thrown outward, and the cutaneous alone be retained in the bag. He first weighed himself and the bag in a very nice balance at the beginning of the experiment ; then at the end of it, when he had become lighter in proportion to the quantity of exhalation thrown out by the breathing ; and lastly he weighed himself out of the bag, to ascertain how much weight he had lost in all ; by subtracting the loss occasioned by the lungs, the remainder of course exhibited the amount carried off by the skin. He attended minutely also to the collateral circumstances of diet, temperature, &c, and allowance being made for these, the results at which he arrived were the following :—

“ The *largest* quantity of insensible perspiration from the lungs and skin together amounted to thirty-two grains per minute, three ounces and a quarter per hour, or five pounds per day. The *smallest* quantity observed amounted to one pound eleven and a half ounces per day, of which the skin furnished about twenty ounces. The medium was from the skin *thirty-three ounces* per day.

“ What we have considered relates only to the *insensible* perspiration. That which is caused by great heat or severe exercise is evolved in much greater quantity ; and by accumulation at the surface, it becomes visible, and forms sweat. In this way, a robust man may lose

two or three pounds' weight in the course of one hour's severe exertion; and if this be suddenly checked, the consequences in certain states of the system are often of the most serious description. When the surface of the body is chilled by cold, the blood-vessels of the skin become contracted in their diameter, and hinder the free entrance of the red particles of the blood, which are therefore of necessity collected and retained in greater quantity in the internal organs, where the heat varies very little. The skin consequently becomes pale, and its papillæ contract, forming by their erection what is called the goose's skin. In this state it becomes less fit for its uses; the sense of touch can no longer nicely discriminate the qualities of bodies, and a cut or bruise may be received with comparatively little pain. From the oppression of too much blood, the internal organs, on the other hand, work heavily: the mental faculties are weakened, sleepiness is induced, respiration is oppressed, the circulation languishes, and digestion ceases; and if the cold be very intense, the vital functions are at last extinguished without pain, and without a struggle. This is a picture of the extremes; but the same causes which in an aggravated form occasion death, produce, when applied in a minor degree, effects equally certain, although not equally marked or speedy in their appearance.

"Taking even the lowest estimate of Lavoisier, we find the skin endowed with the important charge of removing from the system about *twenty ounces* of waste matter every twenty-four hours; and when we consider that the quantity not only is great, but is sent forth in so divided a state as to be invisible to the eye, and that the whole of it is given out by the very minute ramifications of the blood-vessels of the skin, we perceive at once why these are so extremely numerous that a pin's point cannot touch any spot without piercing them; and we see an ample reason why checked perspiration should prove so detrimental to health,—because for every twenty-four hours during which such a state continues we must either have twenty ounces of useless and hurtful matter accumulating in the body, or have some of the other organs of excretion grievously overtasked, which obviously cannot happen without disturbing their regularity and well-being. People know the fact, and wonder that it should be so, that cold applied to the skin, or continued exposure in a cold day, often produces a bowel complaint, a severe cold in the chest, or inflammation of some internal organ; but were they taught, as they ought to be, the structure and uses of their own bodies, they would rather wonder that it did not always produce one of these effects.

"The function next to be noticed, viz., *absorption*, is, in some measure, the opposite of the last. By its instrumentality, substances placed in contact with the skin are taken up and carried into the general circulation, either to be appropriated to some new purpose, or to be subsequently thrown out of the body.

"The process of absorption is carried on by vessels fitted for the purpose, which are thence named *absorbent vessels*, or simply *absorbents*. In the skin they are so exceedingly small and numerous, that when injected with mercury the surface is said by Dr. Gordon to resemble a sheet of silver. In health they are of too small a size to admit the red particles of the blood, and hence, from



their contents being nearly transparent, they are sometimes named *lymphatics*.

"When the perspiration is brought to the surface of the skin, and confined there either by *injudicious clothing* or by *want of cleanliness*, there is much reason to suppose that its residual parts *are again absorbed, and act on the system as a poison* of greater or less power, according to its quantity and degree of concentration, thereby producing fever, inflammation, and even death itself; for it is established by observation, that concentrated animal effluvia form a very energetic poison. The fatal consequences which have repeatedly followed the use of a close water-proof dress by sportsmen and others, and the heat and uneasy restlessness which speedily ensue where proper ventilation is thus prevented, seem explicable only on some such principle."

Our author next proceeds to consider the skin as an instrument of sensation. We have only room for the following extract under this head:—

"Invalids and literary men often suffer severely from excess of action in the brain, and deficiency of activity in the nerves of the skin and remoter organs. The nervous stimulus, which is essential to digestion and to the health and warmth of the skin, cannot be provided when the brain is too exclusively exercised in thinking or feeling; and for want of this stimulus, the tone of the digestive and cutaneous organs is greatly reduced,—the surface of the body becomes cold, shrunk, and uncomfortable, and the individual subject to annoyance and painful sensations from trifles which formerly gave pleasure. Bad digestion and deficient warmth of surface are thus proverbially complained of among literary and sedentary persons, and can be removed only by exciting the nervous and vascular functions of the skin, and diminishing those of the brain."

The following observations of our author on dress, bathing, and wet and cold feet, are worthy of the most serious attention:—

"The insensible perspiration being composed of a large quantity of water, which passes off in the form of vapor and is not seen, and of various salts and animal matter, a portion of which remains adherent to the skin, the removal of this residue by washing becomes an indispensable condition of health, the observance of which, particularly in early life, when waste and nutrition are both very active, prevents the appearance of cutaneous and other diseases common in infancy. Not only, therefore, is daily washing of the body required at that age, but a frequent change of clothing is essential, and every thing in the shape of dress ought to be loose and easy, both to allow free circulation through the vessels, and to permit the insensible perspiration to have a free exit, instead of being confined to and absorbed by the clothes, and held in contact with the skin, as often happens, till it gives rise to irritation.

"In youth, the skin is still delicate in texture and the seat of extensive exhalation and acute sensation, but it is at the same time more vigorous in constitution than it was in infancy; and the several animal functions being now more equally balanced, it is less susceptible of disorder from external causes, and can endure with impunity changes of temperature which, either at an earlier or more advanced age, would have proved highly injurious. The activity and restless energy

of youth keep up a free and equal circulation even in the remotest parts of the body, and this free circulation in its turn maintains an equality of temperature in them all. Cold bathing and lighter clothing may now be resorted to with a rational prospect of advantage; but when, from a weak constitution or unusual susceptibility, the skin is not endowed with sufficient vitality to originate the necessary reaction, which alone renders these safe and proper,—when they produce an abiding sense of chillness, however slight in degree,—we may rest assured that mischief will inevitably follow at a greater or shorter distance of time. Many young persons of both sexes are in the habit of going about in winter and in cold weather with a dress light and airy enough for a northern summer, and they think it manly and becoming to do so; but those who are not very strongly constituted suffer a severe penalty for their folly. The necessary effect of deficient circulation and vitality in the skin is to throw a disproportionate mass of blood inward; and when this condition exists, insufficient clothing perpetuates the evil, until internal disease is generated, and health irrecoverably lost. Insufficient clothing not only exposes the wearer to all the risk of sudden changes of temperature, but it is still more dangerous (because in a degree less marked, and therefore less apt to excite attention till the evil be incurred) in that form which, while it is warm enough to guard the body against extreme cold, is inadequate to preserve the skin at its natural heat. Many youths, particularly females and those whose occupations are sedentary, pass days, and weeks, and months without ever experiencing the pleasing glow and warmth of a healthy skin, and are habitually complaining of chillness of the surface, cold feet, and other symptoms of deficient cutaneous circulation. Their suffering, unfortunately, does not stop here, for the unequal distribution of the blood oppresses the internal organs, and too often, by insensible degrees, lays the foundation of tubercles in the lungs, and other maladies, which show themselves only when arrived at an incurable stage. Young persons of a consumptive habit will generally be found to complain of this increased sensibility to cold, even before they become subject to those slight catarrhal attacks which are so often the immediate precursors, or rather the first stages, of pulmonary consumption. All who value health, and have common sense and resolution, will therefore take warning from signs like these, and never rest till equilibrium of action be restored. For this purpose, warm clothing, exercise in the open air, sponging with vinegar and water, the warm bath, regular friction with a flesh-brush or hair-glove, and great cleanliness, are excellently adapted.

“But while sufficiency of clothing is attended to, excessive wrapping up must be as carefully avoided. Great differences in the power of generating heat and resisting cold exist in different individuals, and it would be absurd to apply the same rules to those who never feel cold as to those who are peculiarly sensitive. The former might be benefited by cold bathing and degrees of exposure which would be fatal to the latter. The rule is, therefore, not to dress in an invariable way in all cases, but to put on clothing in kind and quantity sufficient to the individual case to protect the body effectually from an abiding sensation of cold, however slight. Warmth, however, ought not to be sought for in clothing alone. The Creator has made exercise essential as a means ;

and if we neglect this, and seek it in clothing alone, it is at the risk or rather certainty of weakening the body, relaxing the surface, and rendering the system extremely susceptible of injury from the slightest accidental exposures, or variations of temperature and moisture. Many good constitutions are thus ruined, and many nervous and pulmonary complaints brought on, to imbecile existence, and to reduce the sufferer to the level of a hot-house plant.

"Female dress errs in one important particular, even when well suited in material and in quantity. From the tightness with which it is made to fit on the upper part of the body, not only is the insensible perspiration injudiciously and hurtfully confined, but that free play between the dress and the skin which is so beneficial in gently stimulating the latter by friction on every movement of the body is altogether prevented, and the action of the cutaneous nerves and vessels, and consequently the heat generated, rendered lower in degree than would result from the same dress worn more loosely. Every part and every function are thus linked so closely with the rest, that we can neither act wrong as regards one organ without all suffering, nor act right without all sharing in the benefit.

"We can now appreciate the manner in which wet and cold feet are so prolific of internal disease, and the cruelty of fitting up schools and similar places without making adequate provision for the welfare of their young occupants. The circumstance in which wet and cold feet are most apt to cause disease is where the person remains inactive, and where, consequently, there is nothing to counterbalance the unequal flow of blood which then takes place toward the internal parts: for it is well known that a person in ordinary health may walk about or work in the open air with wet feet for hours together without injury, provided he put on dry stockings and shoes immediately on coming home. It is therefore not the mere state of wetness that causes the evil, but the check to perspiration and the unequal distribution of blood to which the accompanying coldness gives rise. Wet and damp are more unwholesome when applied to the feet than when they affect other parts, chiefly because they receive a large supply of blood to carry on a high degree of perspiration, and because their distance from the heart or centre of circulation diminishes the force with which this is carried on, and thus leaves them more susceptible of injury from external causes. They are also more exposed in situation than other parts of the skin; but cold or wet applied anywhere, as to the side for instance, either by a current of air or by rain, is well known to be pernicious.

"The advantages of wearing flannel next the skin are easily explicable on the above principles. Being a bad conductor of heat, flannel prevents that of the animal economy from being quickly dissipated, and protects the body in a considerable degree from the injurious influence of sudden external changes. From its presenting a rough and uneven though soft surface to the skin, every movement of the body in labor or in exercise gives, by the consequent friction, a gentle stimulus to the cutaneous vessels and nerves, which assists their action, and maintains their functions in health; and being at the same time of a loose and porous texture, flannel is capable of absorbing the cutaneous exhalations to a larger extent than any other material in



common use. In some very delicate constitutions, it proves even too irritating to the skin; but, in such cases, fine fleecy hosiery will in general be easily borne, and will greatly conduce to the preservation of health. Many are in the custom of waiting till winter has fairly set in before beginning to wear flannel. This is a great error in a variable climate like ours, especially when the constitution is not robust. It is during the sudden changes from heat to cold, which are so common in autumn, before the frame has got inured to the reduction of temperature, that protection is most wanted, and flannel is most useful.

"The exhalation from the skin being so constant and extensive, its bad effects, when confined, suggest another rule of conduct, viz., that of frequently changing and airing the clothes, so as to free them from every impurity. It is an excellent plan, for instance, to wear two sets of flannels, each being worn and aired by turns, on alternate days.

"When the saline and animal elements left by the perspiration are not duly removed by washing or bathing, they at last obstruct the pores and irritate the skin. And it is apparently for this reason that, in the eastern and warmer countries, where perspiration is very copious, ablution and bathing have assumed the rank and importance of religious observances. Those who are in the habit of using the flesh-brush daily are at first surprised at the quantity of white dry scurf which it brings off; and those who take a warm bath for half an hour at long intervals cannot fail to have noticed the great amount of impurities which it removed, and the grateful feeling of comfort which its use imparts. The warm, tepid, cold, or shower bath, as a means of preserving health, ought to be in as common use as a change of apparel, for it is equally a measure of necessary cleanliness. Many, no doubt, neglect this, and enjoy health notwithstanding; but many, very many, suffer from its omission; and even the former would be benefited by employing it. The perception of this truth is gradually extending, and baths are now to be found in fifty places for one in which they could be obtained twenty years ago. Even yet, however, we are far behind our continental neighbors in this respect. They justly consider the bath as a necessary of life, while we still regard it as a luxury.

"But when the constitution is not sufficiently vigorous to secure reaction after the cold bath, as indicated by a warm glow over the surface, its use inevitably does harm. Numbers are in this condition, but there are few indeed who do not derive evident advantage from the regular use of the tepid bath."

After recommending friction in addition to the use of the bath, our author thus proceeds:—

"Few of those who have steadiness enough to keep up the action of the skin by the above means, and to avoid strong exciting causes, will ever suffer from colds, sore throats, or similar complaints; while, as a means of restoring health, they are often incalculably serviceable. If one-tenth of the persevering attention and labor bestowed to so much purpose in rubbing down and currying the skins of horses were bestowed by the human race in keeping themselves in good condition, and a little attention were paid to diet and clothing,—colds, nervous diseases, and stomach complaints would cease to form so large an item in the catalogue of human miseries."

Our extracts have been confined chiefly to the first part of the volume before us, and to a small number of the subjects treated by our author. Did our limits allow, we should be pleased to present the reader with farther specimens of the good sense and sound philosophy which pervade the entire volume. But enough have been given already, as we would humbly hope, to induce those who may not have seen it, to purchase and peruse it without delay.

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For the Methodist Magazine and Quarterly Review.

#### REVIEW OF DR. MACKNIGHT'S DOCTRINE OF THE RESURRECTION.

CHRISTIANITY presents an unrivaled claim upon the most solemn attention, and the universal suffrage of mankind. While this claim has been rejected by some, it has been acknowledged by more, and that by men who neither would nor could knowingly deceive themselves or others on a question where so much is involved in the point at issue, both to themselves and others, that greater interests and consequences more momentous are not conceivable. And it must be conceded that this suffrage has been given to Christianity, or revealed religion, by men the best qualified to decide upon the merits of its claims to divine originality, and the adequacy and validity of the several classes of argument on which such divine originality has been predicated. Not designing to institute an inquiry into the nature and cogency of the internal, external, and collateral branches of evidence usually adduced in support of Christianity—this ground having been so frequently and so amply occupied by master spirits of the past and present ages, and that, too, to the complete satisfaction of the honest inquirer after truth; it may, notwithstanding, be worthy of remark, that two important considerations urge themselves upon our attention connected with the paramount claims of Christianity to divine origin; especially, standing as they do on grounds mostly if not altogether independent of those arguments or sources of argument by which the truth of this immensely important question has been decided.

The first consideration referred to is, that Christianity is the *last* system of religion that can be proposed to the understanding, the faith, and the hopes of man. What can be conceived, what can be invented, which has not in some form, at some time, and by some mind or by kindred minds, been proposed to the acceptance of mankind? Heathenism, Judaism, Mohammedanism, atheism, and the various forms of infidelity, are identified with the world's history. To these may be added a corrupt Christianity, made up, like the eclectic philosophy, of detachments from most other systems, constituting a mixed system, in which, viewing it as a whole, it is not easy to determine whether heterogeneousness or homogeneousness, consistency or discordancy, has the preponderance. And yet, passing strange as it may appear, its advocates not only claim apostolicity, but infallibility and immutability in its favor! Little therefore remains to be done in the formation of new systems of religion in future, but to revive or remodel the old, or to take separate detachments from several and form them

into new, living combinations. Or else we must fall back at once to the well-authenticated Scriptural system, holding it pure and unincumbered as it originally came from the hands of its divine Author.

The *perfection* of this system constitutes the second consideration referred to. With adequate knowledge of the system, as far as the human understanding is capable of judging relative to its perfection, it will be manifest on a moment's reflection. What, then, is necessarily involved in the perfection of a system of revealed religion, using the term perfection in its ordinary acceptation? Must it not at least maintain on the one hand, the purity, veracity, holiness, honor, and benevolence, in a word, all the perfections of the peerless character of its supreme Author, making him—

“God, o'er all consummate, absolute,  
Full orb'd, in his whole round of rays complete :  
Not setting at odds Heaven's jarring attributes,  
And with one excellence, another wound.”

And on the other hand it must adequately provide for all the wants and necessities, moral, intellectual, and physical, present and eternal, embracing all that can possibly be comprised in the present relations, state of guilt and destitution, the future hopes and interests of beings possessed of attributes and endowments such as those which belong to man. If it secure and maintain all these important objects, its perfection cannot for a moment be called in question. But could it be shown that any principle, doctrine, or precept, essential to the actual condition, character, and relations of the race of intelligences for whom it is specially designed, is defective, entirely wanting, or superfluous, its perfection, symmetry, and beauty would be manifestly impaired. It must not only take man as he *is*, a moral, intellectual, responsible, though fallen being; but it must account for his fall into his present enthralled condition, instruct us how he became surrounded by his embarrassing circumstances, and how he became possessed of such a morally depraved character, as well as provide for the recovery of his forfeited character, and the attainment of future and eternal felicity. And moreover, it is essential to the perfection of such religious system that it not only admit and presuppose a state of final retribution, but provide it alike for those who, after all that has been or shall be done for them, may be the subjects of ultimate guilt and condemnation, as for those who shall be the subjects of eternal rewards. Viewed in this light, the essential elements of the system may be compressed into a very narrow compass, and its cardinal doctrines be reduced to a comparatively brief summary; while at the same time these elemental principles and cardinal doctrines will admit of varied and almost endless combinations. But in tracing out these principles, and in applying these doctrines, we cannot be too cautious not to overstep the clearly defined precincts laid down in the “lively oracles,” which were given us as the criterion of our faith, the rule of our conduct, and the foundation of our future hopes.

Among these cardinal doctrines, forming as it were so many links in the golden chain of revealed truth, the doctrine of the *general resurrection* is one of the most important, connected equally with the foregoing and the succeeding. And while this doctrine holds a dis-



tinguished prominence among other kindred Scriptural doctrines, no one is farther removed from the misguided, humanly invented systems of religion, which have sprung up in the heathen world. It is most emphatically a doctrine purely of divine revelation. It is found nowhere out of that system. It was never incorporated into any of the systems of heathen mythology, morality, or religion; hence it was never employed, in theory or practice, to inspire their hopes or to alarm their fears. It furnished them with no incentive to virtue or preventive to vice. With common consent, therefore, it has been left to Christianity to "bring life and immortality to light." The nearest approach to any thing having the least resemblance to this sublime doctrine, if indeed as an approximation it should be regarded, is the Pythagorean doctrine of metempsychosis or transmigration of souls. According to this doctrine, it is true, the soul is again reëmbodied after death; but never in the same body in which it before resided. That tenement of the soul when it once fell and was dissolved was to be rebuilt no more for ever. Death held a universal and unresisted dominion over the dead of every species; and that dominion was eternal. The conception that our vile, disorganized bodies shall ever be raised and refashioned "like Christ's glorious body," as Christianity triumphantly teaches, occupies a height and a sublimity to which the unassisted human understanding, faith, and hopes never could attain. And if the soul were again reëmbodied according to the Pythagorean doctrine, for purposes of reward or punishment, both were gross and sensual, not pure, spiritual, and eternal, like those held forth in the Scriptural doctrine of the resurrection and subsequent retribution.

Begging the reader's pardon for having detained him so long in these preliminary remarks, let us hasten to the special object of this article.

There is an important question involved in the doctrine of the general resurrection, viewed in connection with final retribution, pertaining to the quality or nature of the future bodies of the wicked. This question, it is believed, was first started and advocated in modern times by Dr. James Macknight, who was a profound scholar, and an eminent Scotch divine of the last century. His peculiar views are found in his work on the apostolical epistles, in his notes on 1 Thess. iv, 16. The peculiar doctrine of this truly eminent divine, when reduced to a simple question, amounts to this:—*Will the bodies of the wicked in the resurrection possess the same nature or qualities as those of the righteous? And will those who shall be found alive in that day "be changed" as well as the righteous?* The learned doctor takes the negative on both these questions. On the contrary, the affirmative is maintained, we believe, by divines and Christians generally. The questions on which this commentator has joined issue, it must be acceded are of vast importance to every believer in Christianity, as well as every public teacher of religion. And, moreover, they are those which cannot be settled by mere human reasoning, authority, or speculation, however discriminating, commanding, or sagacious—the appeal must ultimately be made "to the law and to the testimony." And if any speak not according to these, it is because "there is no light in them."

The reader shall hear Dr. M. in his own words, and then he will

be prepared to bring the doctrine in question to the infallible criterion of divine revelation, and determine its correctness for himself. The doctor says:—

“In this passage, the apostle teaches that the dead in Christ shall be raised before the living are changed: for we are told expressly, ver. 15, that ‘the living who remain at the coming of Christ shall not anticipate them who are asleep in Jesus.’ He teaches likewise, if I am not mistaken, that the dead in Christ shall be raised before any of the wicked are raised; and that they shall arise with glorious, immortal, and incorruptible bodies; while the wicked shall be raised with bodies mortal and corruptible, like those in which they died; consequently, that no change is to be made in the bodies of the wicked who are found alive at the coming of Christ. At least these things seem to be taught, 1 Cor. xv, 22: ‘As by Adam all die, so also by Christ all shall be made alive. But every man in his own proper band.’ The righteous all in one band, the wicked in another. And ver. 48, ‘As the earthy man Adam was, such also the earthy or wicked man shall be.’ At the resurrection they shall be earthy and mortal like Adam, so I translate and interpret the passage, on account of what is affirmed in the following verse 49: ‘And as the heavenly man Christ is, such also the heavenly man (the righteous) shall be at the resurrection.’ They shall be heavenly and immortal, like Christ, ver. 49, ‘For as we heavenly men have borne the image of the earthy man, we shall also bear the image of the heavenly;’ which I think implies that the earthy men, the wicked, are not to bear the image of the heavenly. See 1 Cor. xv, 48, note.

“But, because to many, who cannot lay aside their early prejudices, it may appear an opinion not sufficiently supported by the texts I have quoted, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies, like those in which they died; and that no change is to pass on the bodies of such of them as are found alive on the earth at Christ’s coming, farther proofs, perhaps, will be thought necessary to establish these points. I, therefore, lay before the reader the following considerations for that purpose, and hope they will be attended to by him with due candor:—

“1. It is nowhere said in Scripture, nor insinuated, that the wicked shall be raised with glorious, immortal, and incorruptible bodies. On the contrary, all the passages in which incorruptible and immortal bodies are promised, or spoken of, evidently relate to the righteous alone. Thus, when the apostle Paul, speaking of Christ, says, Phil. iii, 21, ‘Who will refashion our humbled body, that it may become of form like his glorious body,’ it is the body of those only ‘whose conversation is in heaven,’ ver. 20, which shall be thus refashioned. In like manner, what is written of the resurrection of the dead, and of the glory, spirituality, and incorruptibility of their bodies, and of the changing of the living, 1 Cor. xv, 42–44, is not to be understood of the wicked, but of ‘them who are Christ’s at his coming,’ ver. 23, and who are to ‘inherit the kingdom of God,’ ver. 50, as indeed the whole of the reasoning in that chapter likewise clearly evinces. Farther, though there shall be a resurrection both of the just and the unjust, only ‘they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and

ever,' Dan. xii, 3. So likewise our Lord tells us, Matt. xiii, 43, 'Then shall the righteous shine forth as the sun, in the kingdom of their Father.' And, to name no more passages, in this discourse to the Thessalonians, the apostle speaks of none but of 'the dead in Christ,' ver. 14, 16, and of them who are to be 'for ever with the Lord,' ver. 17. See 1 Cor. xv, 18, note. But if the Scripture hath nowhere said, or insinuated, that the wicked are to be raised with spiritual, immortal, and incorruptible bodies, what reason has any man to think that they shall obtain bodies of that kind? In a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther than the Scriptures—either by direct affirmation or by necessary inference—warrant us to go, is certainly presumption.

"2. There are in Scripture sentiments and expressions, which, by just construction, imply that the wicked shall not, at the coming of Christ, obtain glorious, immortal, and incorruptible bodies. For example, our Lord's words, Luke xx, 36, 'And are the children of God, being children of the resurrection,' plainly imply, that they who are not the children of God are not the children of the resurrection in the same manner that the children of God are. So also, 'the glory to be revealed in us,' being termed, Rom. viii, 19, 'the manifestation of the sons of God,' the expression certainly implies, that that glory is not to be revealed in them who are not the sons of God. And to teach us what that glory is, by which the sons of God are to be distinguished from the wicked, deliverance from the bondage of corruption is called, Rom. viii, 21, 'the freedom of the glory of the children of God;' and the redemption of the body from the bondage of corruption is styled, ver. 23, 'the adoption,' or method by which sonship to God is constituted. Allowing, then, that the manifestation of the sons of God, at the resurrection, will be accomplished by the redemption of their body from corruption, and by the glory that is then to be revealed on them, it implies, that while the righteous on that occasion shall be showed to be the sons of God, by obtaining glorious, incorruptible, and immortal bodies, the wicked, at the resurrection, by appearing in fleshly, corruptible, mortal bodies, like those in which they died, shall be showed not to be the sons of God. The truth is, to suppose that the wicked shall arise with the same kind of body as the righteous, is to suppose that they are 'the children of the resurrection,' equally with the sons of God, contrary to our Lord's assertion. Nay, it is to suppose, that there shall be no manifestation or discrimination of the sons of God at the resurrection, contrary to the doctrine of the apostle Paul.

"Here a thought of great importance occurs. May not the manifestation of the sons of God, by the glory to be revealed in their body, imply, that the discrimination of the righteous from the wicked, at the general judgment, is to be made, not by any formal inquiry into the character and actions of each individual, which would render the day of judgment much longer than the whole duration of the world many times repeated; but by the kind of body in which they shall appear. So that the true character of every man being thus clearly manifested by the power of the Judge, under the direction of his omniscience, the whole process of the judgment will be completed at once, by the sentences which he will pronounce on men, according to their true characters thus manifested.



"3. To prove that the righteous, whom he calls, 1 Cor. xv, 48, 'heavenly men,' shall obtain heavenly, that is, incorruptible and immortal bodies, St. Paul says, ver. 50, 'This I affirm, brethren,' namely, that we shall bear the image of the heavenly man, 'because flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.' But if the righteous are to obtain incorruptible bodies, that they may be capable of inheriting the kingdom of God, as I think is plainly intimated in this passage, we may conclude that the wicked, none of whom shall ever inherit the kingdom of God, are not to obtain such bodies. For why should they be fitted for enjoying a happiness which they are never to possess? Besides, the glorious and immortal body of the righteous, being itself a part of their inheritance as the sons of God, we cannot suppose that the wicked shall obtain that, or any share whatever of the portion which belongs to them.

"4. After the judgment, the righteous are to be caught up in clouds, to join the Lord in the air, in order to their going with him into heaven, 1 Thess. iv, 17. But the wicked, not being caught up, will in all probability remain on the earth. Wherefore, as the earth is to be burned with fire, the wicked left thereon must, after the judgment, perish in the general conflagration. Accordingly, our apostle, speaking of the punishment of the wicked, says expressly, 2 Thess. i, 7, 'The Lord Jesus shall be revealed from heaven with the angels of his power,' ver. 8, 'inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ,' ver. 9, 'They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power.' In like manner the apostle John, speaking of the wicked after the judgment, says, Rev. xxi, 8, 'They shall have their portion in the lake which burneth with fire and brimstone, which is the second death.' But if the wicked are to die a second time, by the destruction of their body, in the burning of the earth, which is to take place immediately after the judgment, why should the power of God be exerted in raising them with spiritual, immortal, incorruptible bodies, like those of the sons of God, or in changing such of them as are alive at the coming of Christ, seeing they are so soon to lose their bodies in the general conflagration?

"5. There appears a great propriety in Christ's raising the wicked with fleshly, mortal bodies, like those in which they died. For, as in the present life the wicked make the body the sole object of their care, and place their whole happiness in bodily pleasures, fit it is that they be exposed to shame and contempt, by being brought before the judgment seat of Christ, in that fleshly, corruptible, mortal body, which they so much idolized: fit also, that they be tormented with envy, by beholding the righteous in their immortal bodies, shining as the brightness of the firmament, and ready to go away into the kingdom of their Father. More than this, seeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things; and for the sake of enjoying earthly things, despised heaven and its felicities; what more proper than to punish them, by destroying their body along with the earth, and the things thereon, to which they so closely attached themselves?

"6. The doctrine I am endeavoring to establish is favored by the  
VOL. XI.—Jan., 1840. 9

Vulgate version of 1 Cor. xv, 51, 'Omnes quidem resurgemus, sed *non* omnes immutatur—we shall all indeed arise; but we shall not all be changed;' namely, by receiving immortal and incorruptible bodies. I own this is not the genuine reading of the Greek text; but I produce it here, only to show what opinion some of the ancients entertained of the resurrection body of the wicked."

We have thus given the doctor's views and arguments at large, that the reader may have them before him in one connected view: and certainly they are expressed in a manner so frank, full, and pointed, as to exclude the possibility of being misunderstood. He denies that the finally impenitent will be raised with incorruptible, immortal, spiritual bodies; but on the contrary maintains that their bodies will be "fleshly, mortal, corruptible bodies," in perfect contrast with those of the righteous; and that those who shall be found alive will undergo no "change." These are the questions at issue. We shall review the several considerations urged by the doctor in favor of his doctrine separately, and in the order in which they are given.

In consideration No. 1 the doctor draws an argument in favor of his doctrine from the *silence* of Scripture in support of the contrary. That is, there is no explicit declaration establishing the fact that the future bodies of the wicked will be spiritual, and not material; mortal, and not immortal; fleshly, and not incorruptible. But suppose the same want of explicit testimony exists with regard to the contrary doctrine, what is gained by this argument? The mere silence of Scripture never proved any thing. To say the least, that doctrine must be very dubious which rests upon this foundation. One positive declaration in support of the mortal, fleshly, corruptible bodies of the wicked in the resurrection would infinitely outweigh all the arguments drawn from this source. Nor will it be denied on the contrary that "all the passages in which incorruptible and immortal bodies are promised, or spoken of, evidently relate," in a *proper* and *qualified* sense, "to the righteous alone." For, allowing the bodies of *all* in the resurrection to be *alike* incorruptible, spiritual, and immortal, it by no means necessarily follows that they must all be alike *glorious*; or bear the same resemblance to Christ's glorious body which is ascribed to the righteous. Why may not this refulgent splendor result from the radiations of their moral character? Why may not the purity and loveliness of their renovated moral natures, being sanctified by the Holy Ghost, throw an immortal and indescribable lustre, and resplendent glory over all the features of their spiritual, immortal, and incorruptible bodies? If the moral character and state of the soul are often so manifestly indicated and so distinctly marked as to be instinctively known and read, in spite of all the specious drapery of hypocrisy thrown over the external features, even in this life, is it unreasonable to suppose that the features will be as distinctly marked, if not infinitely more so, in the bodies of all in the resurrection? More especially as with regard to the righteous it must be believed that their present moral attainments are vastly lower than they can for a moment be supposed to be at or subsequent to the resurrection; and that our present mortal bodies are infinitely more gross and eclipsing to the amiable, moral affections, and qualities of the soul, the external features answering as a much less faithful index to the mind and moral

state of the heart, than in the improved state of future being where all moral and physical imperfections will be for ever done away. And as far as moral character is involved, may not the reverse be true with regard to the wicked? Why, then, may not the cerulean beauty and the dazzling splendor attributed to the righteous by both the prophet Daniel and our Saviour be accounted for on this principle; arising rather from the contrast in their moral characters than the nature or qualities of their future bodies?

To prosecute this inquiry a little farther, with regard to the wicked, who, according to the same authorities, "shall rise to shame and everlasting contempt," and "come forth to the resurrection of condemnation;" why may not they appear in this perfect contrast with the righteous, in consequence of the guilt, remorse, and moral deformity of their characters, and the incorrigible and unrestrained malignity of their depraved hearts? Do not these principles and attributes of moral character portray themselves in their features with marked distinctness of expression in this life; giving as true a portrait and as faithful an index of the internal original, as when all the attributes of the moral character are the most amiable and lovely? To us there is no reason to question it. Therefore, by how much we are led to believe that with the glorified purity, love, joy, and all the fully developed and embodied graces of the Spirit, will be indelibly depicted in every feature, so that every shape and every face shall be "heavenly and divine;" by just so much are we led to believe despair, guilt, rage, &c., will be indelibly engraven on the features of the finally lost. Thus shame and confusion of face will cover them.

However others may view this matter, for ourselves we acknowledge, this accords far better with the whole analogy of the subject, than to suppose the wicked will be raised with "fleshly, mortal, corruptible" bodies, having the same organization as they had before the resurrection. Because, if the bodies of the wicked be fleshly and corruptible, they can hardly be said to be associated with the soul in retributive punishment. They will be consumed, most inevitably, with the material universe, being subject to the laws of matter; consequently, not the whole man, but his *soul*, again disembodied, will be the sole recipient of retributive, and eternal punishment. Now, we again ask, Is this more to be believed, more in accordance with the genius of Christianity as a system, than that the body, which had been associated with the soul in probationary crime, and its instrument in committing sin, will be associated with it in retributive punishment?

Unable to furnish explicit testimony in support of his own doctrine, and assured that the same sort of evidence is wanting in favor of the contrary doctrine, the doctor asks, "What reason has any man to think that the wicked shall obtain bodies of that kind?" Were we to answer that "it is nowhere insinuated in Scripture" that the bodies of the wicked will be "fleshly, mortal," &c., as good an argument would be offered as that by which it is attempted to sustain the opposite doctrine. But we think other and better "reasons" may be produced. And while we are happy to endorse the sentiment which closes this paragraph, that "in a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther than the



Scriptures, either by direct affirmation or by necessary inference, warrant us to go, is certainly presumption;" it is matter of satisfaction that we can assign a reason for believing the wicked will "be raised with spiritual, immortal, incorruptible bodies," without subjecting ourselves to the charge of "presumption," on the doctor's own ground. Matt. x, 28, appears to us to be exactly in point; it reads thus:—"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Now, the only thing necessary to determine the meaning and application of this text, is, to ascertain whether reference is made to future and eternal punishment, or not. This may be done by an examination of the original word rendered hell in this text. It is not *adēs*, which occurs eleven times in the New Testament, and is rendered *hell* in every instance except one, in which it is rendered *grave*. According to Dr. George Campbell its proper meaning is the place of departed spirits—the unseen place. But *γέεννα* is the original word rendered *hell* in the text. This word, according to Dr. C., occurs just twelve times in the New Testament, in ten of which there can be no doubt of its literal reference to future punishment; and in the other two instances the reference is figurative, but includes the same idea. Not only is the reference of the text to future, eternal punishment, established by the original word, which conveys no other meaning literally or figuratively, but by the fact that the soul and body can be the united object of "destruction" in no other sense. For if we make the text refer to the grave, the soul is not confined there with the body; or if to the intermediate state, the body is not there associated with the soul. We are therefore driven to the conclusion that reference is made to that "destruction" which awaits the wicked subsequent to the resurrection. Nor could even this include both soul and body, should the bodies of the wicked retain their present "fleshly, mortal, corruptible" texture, and be consumed in the general conflagration of the universe. Because, according to this doctrine, the mortal, corruptible body is never associated with the soul at all in retributive suffering, unless it be in the mere act of the world's destruction or conflagration; which from every indication in Scripture will be limited both as to the duration of the whole time employed in the transaction, and that period comparatively short. And moreover, if we make the text in question refer to this event, it is difficult for us to see how we are to avoid the annihilation of the soul and body with the renovation or consumption of the material fabric of the universe, as the necessary result; because the "destruction" in the text is predicated equally of both. But from its nature, being a simple, immaterial, indecomposable substance, this can never be predicated of the soul: nor indeed of the body, on any known strictly philosophical principles; because, combustion and consumption consist rather in the dissolution and recombination of the elements in the given object, than in their destruction. Hence, for the reason just given, of this the soul is incapable: but the text predicating destruction alike of both body and soul, obviously indicates that to both it has an equal application. Therefore it must be something more than can be limited to the destruction of the material universe. But though annihilation of the soul and body—if such a thing as annihilation can take

place as the result of any agency or power short of omnipotence—may be a natural deduction from this text when applied to the general conflagration, we are free to acknowledge that the learned and pious divine whose peculiar doctrine is under consideration should be exonerated from the imputation of entertaining such sentiments. Or if he did, it does not appear in his remarks in connection with this subject. In his own mind his peculiar views issue in no such results, however legitimate may be the deduction from his premises. Hence the truth and importance of the axiom he has laid down, that we cannot go one step in matters of fact beyond what the Scriptures warrant, without manifest presumption.

In consideration No. 2 Dr. M. derives an argument from what he regards as “sentiments and expressions,” which, by the just construction of Scripture, imply that the wicked shall not obtain, at Christ’s coming, glorious, immortal, and incorruptible bodies. And let it here again be observed that the doctor seems to regard the attributes “glorious, immortal, and incorruptible,” as necessarily *inseparable*: but we think without sufficient reason, for the considerations already offered. Hence he conceives the righteous will enjoy no advantage over the wicked, provided the future bodies of both are alike immortal and incorruptible; not conceiving it possible that the former may be called the children of God, from their being “children of the resurrection”—a “glorious” resurrection—in a sense far superior to any thing that is true of the wicked, being “heirs to a better inheritance.” Overlooking all those considerations which arise from this supposed superior sense in which our Saviour may have designed to be understood, when he called those of a certain character children of the resurrection, the doctor arrives at the conclusion that “to suppose the wicked rise from the dead with the same kind of body as the righteous, is to suppose that they are children of the resurrection, equally with the sons of God,” which he thinks is “contrary to our Lord’s assertion.” But admitting the conclusion is a legitimate deduction from the premises, it does not prove that the premises themselves are true; because both may be false.

We pass over the doctor’s application of his doctrine to the process which he intimates may be adopted at the general judgment, where discrimination shall be made between the righteous and the wicked, “by the kind of body in which each shall appear;” by remarking that whether the stronger probability lie against or in favor of this hypothesis, the hypothesis itself is not essential to the argument; it is a mere circumstance which may or may not be connected with the doctor’s theory, if that theory prove true. To our own understanding, however, there is a vast preponderance of evidence, from every indication of Scripture, in favor of the conclusion that the process in the transactions of that awfully solemn day will be unspeakably more detailed, critical, and scrutinizing.

In consideration No. 3 an argument is drawn from the declaration of the apostle Paul while proving the general resurrection, that “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” One or two considerations will set aside, as we conceive, the argument drawn from this declaration of the apostle. He had just arrayed his Scriptural and rational arguments in support

of a general resurrection ; this doctrine being established, he boldly meets an objection, and at once removes a seeming difficulty arising in the mind of the captious objecter, growing out of the fact that some would be found "alive" at that time. This he does by espousing and holding forth the grand "mystery" that "we shall not all sleep" in natural death, but that such as shall remain alive "shall be changed in a moment, in the twinkling of an eye, at the last trump." To meet this objection, and to explain this supposed difficulty, were the grand object of the apostle ; and not to show the advantage of the righteous over the wicked in their having spiritual and incorruptible bodies, while those of the latter shall be fleshly and corruptible. Moreover, nothing is gained or lost on either side by admitting, as is generally done, that the apostle in this chapter speaks with exclusive reference to the righteous while describing the attributes of their future bodies. Because, in 1 Corinthians xv, 22, the general resurrection through Christ is predicted of all, on grounds equally as broad as mortality through Adam : this, too, without the least indication of the slightest difference in the essential attributes of their raised bodies. Why then must we suppose the difference contended for will exist, and not that the only difference will consist in the attributes of their moral character ? And inasmuch as it was the privilege of all the finally lost to have been saved—for we believe none will finally perish except through their own fault ; and if the resurrection of the wicked with immortal, incorruptible bodies,—bodies, from their indestructible nature, fitted to be the tenements of their souls in fire unquenchable ; prove an eternal curse rather than a blessing, as with the righteous, the perversion is the same as with other forfeited blessings resulting from the atonement. For doubtless the loss of heaven itself will be infinitely enhanced, and the sinner's remorse eternally aggravated by the consideration that the loss might have been avoided ; to do which he was urged by a thousand motives growing out of the atonement and his own eternal felicity.

In consideration No. 4 Dr. M. derives another argument in favor of his scheme from the consideration that it would be a superfluous exercise of omnipotent power to raise the wicked with "spiritual, immortal, and incorruptible bodies," like those of the sons of God, or to change such as may be found alive at Christ's second coming, seeing they are so soon to lose their bodies in the general conflagration ; and this, quoting Rev. xxi, 8, is what he conceives is meant by "the second death !" But is death here to be taken literally—that is, are we to regard the destruction of the bodies of the wicked, mortal or immortal, as identical with the second death ! Are the "fire and brimstone," material fire and sulphur ? Or are they employed by the Holy Ghost to represent the future punishment of the wicked ? Who will inform us ? For ourselves it has always struck us that the "second death" is to be understood in a moral and spiritual sense, as being not only equivalent to, but identical with, everlasting punishment. And as to what is its real import let others decide for themselves. Once more : if the bodies of the wicked are raised "spiritual, incorruptible, and immortal," how can they be "lost," or perish in the general conflagration ? Is not this, at least, inconceivable ? How can that which is incorruptible and immortal be consumed or lost ?



Certainly this very palpable contradiction must have entirely escaped the doctor's notice, or he would never have advanced the sentiment. Perhaps it may be accounted for from our great liability to be blinded to the defects in our favorite systems of doctrine, when they are once espoused, and we are pledged for their defence.

We now come to the 5th consideration. It amounts to this, that there is a great propriety in Christ's raising the wicked with fleshly, mortal bodies, like those in which they died, that there may be the greater analogy between their mode of sinning in this life and their punishment in the future. This principle, it cannot be denied, sometimes manifests itself in God's moral government in this world, in his mode of administering judicial justice; but whether it will also obtain in the next, in the administration of retributive justice, may perhaps admit of question.

The last consideration consists in a quotation of 1 Cor. xv, 51, from the Vulgate version. But as this rendering does not agree with the genuine Greek text, as the reverend and respected commentator frankly acknowledges; but is produced merely to show the opinion of some of the ancients on this subject, it only proves, if it prove any thing, that Dr. Macknight's peculiar views have been entertained by others before him. Consequently they are sustained by all the support they can derive from antiquity. And in reference to this, it may be worthy of remark, that some most desolating errors, as well as many most evangelical truths, have come down to us from the same source, clothed with the same authority.

Having thus laid before the reader the peculiar views of this celebrated divine on this most important subject, and that in his own words, together with our comments on the separate considerations adduced in favor of his peculiar and somewhat novel opinions, we are happy to submit the whole to his candor and enlightened judgment. And while it must be conceded that truth is preferable to error, for its own sake, on any subject, but more especially when our future and eternal interests are involved in such error, or may be affected thereby; the doctrine in question may perhaps be one of those which have more importance in theory than in practice. But it should ever be remembered that some errors which are perfectly harmless, both in theory and practice, are too often the open door to a pathway which leads to a precipice where, suddenly precipitated, inevitable ruin fills up the dreadful sequel. And as the doctrine involving the question which has been canvassed in the foregoing critique is one of immense importance, and equally so to every man, as will at once be acknowledged by every firm believer in Christianity; let us cleave with invincible tenacity to "the law and to the testimony" as our best and only guide, till the light of that eventful day shall disclose a thousand secrets never yet suggested to the mind of man with regard to its own infinitely momentous realities; while its final decision will irreversibly seal the eternal happiness or misery of a universe of intelligent beings.

S. COMFORT.

*St. Charles, Mo., Nov. 6, 1839.*

For the Methodist Magazine and Quarterly Review.

### MISSIONARY DISCOURSE.

*Delivered before the Black River Conference, at its last session.*

BY REV. ELIAS BOWEN, OF THE ONEIDA CONFERENCE.

[WE were present when this discourse was delivered, and doubt not that all who heard it agreed with us in opinion that it ought to be published. It presents some points of duty binding upon Christians in a very forcible light, and will, we hope, be generally useful. We invite particular attention to it.—Eds.]

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” Rom. x, 14.

THE great apostle to the Gentiles may be regarded as the primitive founder, and chief patron, of missionary operations. He was himself a distinguished missionary; exhibiting a perfect model for all his successors to the latest period of time. He has done much for the missionary cause in his Epistle to the Romans; for, besides showing that we are justified by faith and not by our own righteousness, he has for ever settled the point that, on this ground, the Gentile is equally eligible to salvation with the Jew; and, consequently, as proper a subject of religious instruction. But while he declares, “there is no difference between the Jew and the Greek,” in regard to the *terms* of salvation, he is equally explicit in stating, that in view of *circumstances*, the Jew has a decided “advantage” over the Gentile, “chiefly,” as possessing “the oracles of God:” and then asks, in the language of our text, (referring undoubtedly to the heathen, whom he usually denominates Gentiles,) “How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” In these several interrogatory affirmations, the apostle presents a series of important ideas in their consecutive relation to each other; showing, that preaching the gospel is made to depend on being sent; hearing, on preaching; believing on hearing; and calling on God, so as to be “saved,” on believing.

The two leading ideas of our text, and those which we intend to consider on this occasion, are, first, that God designs to evangelize the world by means of a gospel ministry; and secondly, that this ministry should be regularly sent.

I. 1. That God designs to evangelize the world by means of a gospel ministry appears from the exquisite adaptation of the *means* to the *end*. The method of converting man by man, if not the only one which could have been devised, is certainly the best; and is altogether

worthy of the adorable counsel in which it originated. The ambassador of Christ, as a *physical* being, addresses himself to our *senses*, the grand inlets of intelligence. We see him with the natural eye; we hear him with the outward ear; we "handle him, and know that he has flesh and bones,"—a circumstance of great importance, as showing that he is not an imaginary, but a real person; not a disembodied spirit, but a mortal man. Consequently, we shall not be too much affected by his appearance among us on the one hand, as if we had seen a vision of angels; nor too little on the other, as if it were a mere optical illusion.

As an *intellectual* being, he addresses himself to our *understanding*; by which means we are enlightened upon the subject of our holy religion, both in regard to its nature and object; being convinced, at the same time, as well of its importance as of its reality by such evidence as we can neither gainsay nor resist. In this way we are made acquainted with the doctrines, duties, and institutions of the gospel as they are revealed in the Holy Scriptures. In a word, "the whole duty of man," and the reasons for it, are clearly unfolded to our minds through the medium of an *intellectual* ministry.

As a *moral* being, he addresses himself to our *hearts* and *consciences*; and hence it is that while we are led to understand "the truth as it is in Jesus," by the ministry of God's holy word, we are made to feel its gracious influence, renewing our nature, and proving "the power of God to our salvation," which is the great object to be gained by the gospel ministry. O! how many have "trembled," like "Felix," or been "almost persuaded to be Christians," like "Agrippa," or "passed from death unto life," like "Onesimus," through the appropriate means of human eloquence. And indeed, when we consider the overwhelming effect produced upon popular assemblies, in matters of small moment, by the oratory of Greece and Rome, we shall not be surprised that a messenger of the Lord Jesus Christ, addressing us on a subject of the last importance, and setting before us life and death as an alternative of our immediate choice,—I say it is not surprising that such a character, addressing us upon such a subject, in such a way, should engage our attention, convince our understanding, and "lead us to" unfeigned "repentance for sin."

It is not to be forgotten that the ambassador of Christ, as a *man*, possessing a physical, intellectual, and moral character, is a *social* being, and capable of mingling with us in the various relations of life, as a father, brother, neighbor, &c., and consequently he is in a condition to exert a powerful influence with us, taking advantage of the confidence we repose in him as *relative* and *friend*, to become the instrument of our salvation.

But after all, the greatest advantage which the gospel minister possesses as a *man*, for evangelizing his fellow-creatures, consists in the *practical* demonstration he is capable of giving of the reality and importance of true religion. In the absence of such capacity he might address the senses, the understanding, and the heart,—he might call in the aid of his intercourse and relationship with mankind,—he might charm with the sweetest eloquence, convince by the soundest argument, and alarm by the most impressive appeals, and yet, no one would "receive his testimony;" all would appear hypothetical, if not



visionary and absurd! But when we see the excellence of religion exemplified in "a man of like passions with ourselves," we no longer look upon it as a matter of untried experiment, but are made to realize both its practicability and importance in our own case.

Indeed, the influence of *man* with *man*, and the facilities afforded us on that account for benefiting each other, especially as ministers of the gospel, could not escape the notice of angels; and hence it has been customary with them, whenever they have been sent as "ministering spirits" to any of the human family, to assume *man's* character, appearing "in *bodily shape*," the more effectually to interest and benefit the objects of their ministrations.

If any doubt could possibly remain, however, as to the adaptation of human instrumentality for the restoring of our fallen race to the favor of God, it must be removed by reading the second chapter of St. Paul's Epistle to the Hebrews, particularly from the fourteenth to the last verse, where it will evidently appear, that when the Lord Jesus Christ himself undertook the redemption of our ruined world, he could only execute the Godlike enterprise in the character of *man*!

2. That it is the design of God to evangelize the world by means of a gospel ministry appears from his having instituted such a ministry, and separated them to this very work. In the patriarchal age, every man was the priest of his own family; though even here, some exercised a more public ministry, as Noah, who was "a preacher of righteousness one hundred and twenty years;" and Lot, who faithfully warned the abandoned Sodomites of their approaching destruction. Under the Mosaic dispensation, God raised up a succession of prophets, who, as a general thing, were sent with special messages to individual kings, countries, and cities; as Elijah, Jeremiah, and Jonah. But under the gospel dispensation, after sending out "the twelve," and then "the seventy," whose labors were at first confined to the Jews, our divine Lord established a perpetual ministry, which was to spread itself among all nations, and descend to the latest period of time. It was on this occasion that he gave a general commission, saying, "Go ye into all the world, and preach the gospel to every creature:" or as one evangelist has it, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even to the end of the world."

3. The design of God to evangelize the world by means of a gospel ministry appears also from the success with which he has attended their labors; not merely in the number which have been gathered into the church through their instrumentality, but in the obvious improvement both of their character and condition. It is true, all have not been alike successful, nor have the same instruments been equally successful at all times; still, as a body, the ambassadors of Christ have been extensively useful through every period of their history. The pledge which God had graciously given for the success of his ministering servants, as in Isa lv, 10-13; Psa. cxxvi, 6; Matt. xxviii, 20, &c., has been faithfully redeemed. The Saviour has been eminently with them, according to his promise, as expressed in the following lines:—

"I'll make your great commission known ;  
And ye shall prove my gospel true,  
By all the works that I have done,  
By all the wonders ye shall do."

Among the more successful, to whose individual ministry might be traced the salvation of thousands, we should naturally reckon the prophet Jonah, the apostle Peter, the intrepid Luther, the sweet-tongued Whitefield, and the immortal Wesley. But that others have been useful too, though some of them in a less degree, the vast number of pious souls who have been converted to God through their instrumentality is sufficient evidence. It remains, however, for the "day which shall try every man's work of what sort it is," to determine the amount of "gold, silver, and precious stones" that each one shall have "built upon the [true] foundation;" but then, it shall be seen by the assembled universe, how many souls he shall have as "seals of his ministry," and as "stars in the crown of his rejoicing." O happy day! when preachers and people shall mutually greet each other "at the judgment-seat of Christ," where the faithful pastor shall be heard to say in delivering up his charge, "Here am I, and the children thou hast given me;" and the joyful flock, redeemed through his ministry, to respond, "These are the servants of the most high God, who showed unto us the way of salvation."

II. We shall proceed to show that the gospel ministry are to be regularly sent.

1. They must be sent by *God*; for "no man taketh this honor to himself, but he that is called of God, as was Aaron." That the office of a gospel minister is in the gift of God, (to use a political phrase,) or that God has a right to choose his own ambassadors, none can doubt. Nor is it less clear that he is infinitely more competent to make such choice than any other being. This fact is strikingly exemplified in his choice of David (not to be a spiritual teacher directly, but) to be the successor of King Saul on the Jewish throne. In the estimation of Jesse, David was the least eligible of all his sons to that high distinction; and even the prophet Samuel, who was sent to anoint him, being struck with the personal appearance of Eliab, a tall and comely young man, "said, (within himself,) Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." It was doubtless a very strange thing to Samuel and Jesse that the omniscient Jehovah should select a stripling, a mere shepherd boy, to govern the first nation upon earth. And how naturally does "the wisdom of this world" spurn the idea of employing fishermen, mechanics, and common laborers to evangelize the world! Yet, the event has proved that these alone, (embracing a small proportion of the learned in their number,) would have been likely to succeed in the undertaking.

But while some admit the right and competency of God to choose for himself in this matter, they are still in doubt whether he does not confide the exercise of this right to other hands. It clearly appears, however, from the Scriptures, that every "preacher of righteousness" is called and sent forth by the *immediate* authority of *Heaven*. That

the prophets received their *commission*, and even their *message* in this way, might be shown from many passages of holy writ, of which the following may serve as a specimen :—"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me." Also, when our blessed Lord instituted the Christian ministry, he exercised the same prerogative, for the evangelist says of him, that "he went up into a mountain and called unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." And it is a fundamental rule in the Discipline of our church, that no one shall be allowed to preach the gospel, unless he be "moved thereto by the Holy Ghost," having "an inward and spiritual call to the work."

2. The gospel ministry is required to be sent by the *church* also. This practice is sanctioned, not only by general usage, but likewise by apostolic example. Accordingly it is said of Paul and Barnabas, that "when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed;" and of the church at Antioch, that "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Hence it is that our church inquires, concerning all candidates for the ministry, "Have they grace? Have they gifts? Have they fruit?" feeling herself called upon to send out any one as an ambassador of Christ, whose profession that he is "moved by the Holy Ghost to preach the gospel" is corroborated by these indubitable marks. From all which it is abundantly evident, that the circumstance of being sent of *God* does by no means supersede the necessity of being sent by the *church*, as some suppose; but while the call, the qualification, and the authority to preach, are from God, still, he requires the church to interpose *her* judgment in the case, (according to the proper criterion,) for the purpose of distinguishing between those who are truly called, and such as "run without being sent."

3. The ministers of Jesus Christ, and especially those called *missionaries*, must be sent "with *purse* and *scrip*." It is true, "the twelve" were sent out at one time without these provisions. But this was the age of miracles. The Saviour charged them *afterward*, and their successors in the ministry *for ever*, to take "*purse* and *scrip* for their journey," as the means of a comfortable subsistence. His language is, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, [as the age of miracles was about passing away,] But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." And that the *church* are required to send them out in this way, appears from the following considerations: first, it is a principle which Christ himself has laid down, that "the laborer is *worthy* of his hire." Secondly, the heathen, among whom the missionary labors, *could not possibly* support him, even if they would, on account of that extreme destitution which is the result of their habitual dissipation and sluggishness.



Thirdly, they *would* not give him a support, if they could, such is the attachment they feel for their own superstitions, and their aversion to Christianity. The utmost we can expect at present, is, that they will suffer the Christian missionary to labor among them at the expense of *others*. And fourthly, the missionary cannot support himself, since, as we are all aware, he belongs to that "tribe who have *no inheritance* among their brethren." The plain state of the case is, the ministry are generally *poor*, and it seems to be the design of God that they should for ever be distinguished by this circumstance, first, that they might not be "*entangled* with the affairs of this life," by which means their usefulness must be necessarily *hindered*; and secondly, that the *mutual dependance* of preachers and people might create a *tie of mutual affection and esteem*. Indeed, Christ himself has set the example, for though he might have appeared in *other* circumstances, yet he *chose* a condition in which "he had not where to lay his head." And he has chosen his ambassadors from a similar condition, not merely for the purposes above indicated, but to afford his people the *peculiar privilege*, the *heartfelt satisfaction*—as it must be to the truly pious—of supporting the instruments of their salvation; and of expressing, in this way, their *estimation* of a gospel with which are identified all their interests, all their joys, and all their hopes.

4. But to present the subject in one view, it is necessary to remark, that the obligation of diffusing Christian knowledge, and of evangelizing the world, devolves upon the *entire church*, embracing *preachers* and *people*. Some are appointed to labor, and *others* to support them in their work; the same as in national wars, where a *part* of the citizens are called into the field of battle as soldiers, and the *residue* are justly required by some mode of taxation to support them during the controversy. In fact, the obligation which Christ has laid upon his *ambassadors* to preach the gospel, is only binding when taken in connection with that which he has laid upon his *people* to support them in their calling. And as any one, who should enlist as a soldier in his country's cause, and fight her battles at the manifest hazard of his life, would have a right to expect both his rations and his pay, so the Christian ministry who serve in the war that is going on between the church of Christ and the powers of darkness, giving their whole time and talents to promote the Redeemer's kingdom, are entitled to their support for a similar reason. Accordingly St. Paul says in reference to this very point, "No man goeth a warfare at any time at his own charges;" and it is clear enough to my mind, that our Lord in denominating his church "the salt of the earth," and likewise "a city on a hill," intended to be understood, that her "light" was to shine out upon the world, and her "savor" to be diffused abroad, not merely by her personal example, but also through the medium of a *public ministry* supported by *her own hand*.

Finally, you perceive it has not been my object to inflame the mind, or to excite the passions by a fervid declamation; this I leave to others whose eloquence is better adapted to such an undertaking: but I have endeavored to convince the *understanding*, that you may give, not from the impulse of *feeling*, but from the convictions of *duty*. Then, indeed, will you become, what you should be, the *permanent*

friends and patrons of the missionary cause; and, in that character, you will not merely cast into its treasury on this occasion, "as the Lord hath prospered you," but you will *continue* to sustain its operations, as well by *stated* subscriptions as by *occasional* contributions, until the grand design of God to *evangelize the world* by means of a *gospel ministry* shall be carried into *full execution*.

Cazenovia, N. Y., Oct. 29, 1839.

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For the Methodist Magazine and Quarterly Review.

#### CONSTITUTION OF THE ATMOSPHERE.

*Wisdom and Benevolence of Deity exhibited in the Constitution of the Atmosphere; an Introductory Lecture to the Course on Chemistry in the Wesleyan University, for the year 1839-40.* By JOHN JOHNSTON, A. M., Professor of Natural Science.

IN accordance with custom in years past, I have prepared a lecture for to-day on a subject not immediately connected with subsequent parts of the course.

The primary object of the scientific student is, of course, to make himself acquainted with the facts and principles of science, but it is often interesting to turn a little aside and examine the important relations a particular branch of human knowledge sustains to other branches. It would be considered unpardonable at the present day for a person making any pretension to science to be unacquainted with the geography of his country, a knowledge of which, however, would avail him but little was he entirely ignorant of the countries adjoining his own. And as a knowledge of the geography of a country implies some acquaintance with the territories immediately adjoining in every direction, so also to obtain a knowledge of any particular branch of science we must push our investigations a little into the regions beyond, and learn something of the relations it sustains to other branches with which it may be connected. Nor is it any the less important or interesting because we are thus sometimes led to

"Look through nature up to nature's God,"

and contemplate in the material things of earth the abundant evidence of the Eternal, and of his infinite wisdom and goodness.

If it be true that the whole system of material nature has originated, and is constantly upheld, by a Being of infinite wisdom, benevolence, and power, we may of course expect to find, in the investigation of its obvious or more recondite laws, some indications of these attributes. And it is a matter of delightful contemplation to the pious student of nature to meet on every hand with so rich a profusion of evidences of this character. It is true, we have given us by the pen of inspiration ample evidence of the existence, and infinitely exalted character of Deity, in lines so legible that "he that runs may read;" but it is delightful, notwithstanding, to know that, whether we turn our attention to those mighty orbs, which with unerring certainty wheel their stated course around the "central throne," or to the minute insect of a day, or the leaf that flutters in the breeze, and contemplate their relations to the great Creator and his created intelligences, we every-

where find corroborating testimony to the same great truths! So the mathematician, though he has demonstrated a proposition by strict definition of terms, and sure process of ratiocination, is still pleased to discover other and independent methods of demonstrating the same truth.

I invite your attention more particularly this afternoon, young gentlemen, while I attempt to illustrate the wisdom and benevolence of Deity, as exhibited in the constitution of atmospheric air.

The atmosphere, as is well known, is an extremely elastic fluid, generally considered invisible, entirely surrounding the earth, and extending above its surface to the height of about forty-five miles. It is a material substance, and composed of particles so exceedingly minute, that they penetrate the smallest cavities in all bodies. Its weight\* or pressure upon the surface of the earth is about fifteen pounds to every square inch, and is equal to that of a sea of mercury extending over the whole earth, (supposing it free from all inequalities of surface,) about thirty inches deep, or a sea of water thirty-three feet deep. The volume any particular quantity occupies is found to depend upon the temperature and pressure to which it is subjected, the lower strata being much more dense than the upper, in consequence of the pressure of the superincumbent portions. Usually, near the level of the sea, at the temperature of 60° Fah., one hundred cubic inches weigh a little more than thirty-one grains, Troy.

This fluid is absolutely essential to the existence of both animal and vegetable life. There can indeed be no question but that it was within the compass of omnipotent power to create both animals and vegetables with powers that would enable them to live in a perfect vacuum, or in atmospheres entirely different from the existing one; but the divine wisdom and benevolence are manifested in nature as well as in morals, in the beautiful harmony of all the parts, in the adaptation of all the parts to each other, and each to the whole. A part, therefore, of the handiwork of the Creator requiring for its continued existence and perfect development such a substance as atmospheric air to be constantly present, we find it supplied in such a manner that it comes without being sought, and produces its proper effect without thought or design on the part of any created intelligence.

But my design leads me to point out, a little more in detail, the beautiful adaptation of atmospheric air to serve the purposes for which it is designed, thus evincing the wisdom and goodness of the Creator.

1. To render atmospheric air capable of serving the purposes designed by the Creator, it is absolutely necessary it should possess the gaseous form. All matter exists in the solid, liquid, or gaseous form, and, unquestionably, the matter of the atmosphere might have been created a solid or a liquid, as well as a gas, but the latter state only would enable it to subserve the wants of other parts of the creation, and this is the form or state in which we find it. Next after the gaseous, the liquid form would seem to be most desirable, but how much less adapted would it then be to serve the purposes of man and the other parts of creation!

\* The weight of the whole atmosphere surrounding the earth is computed to be about equal to that of a globe of lead sixty miles in diameter.



2. The amount of atmospheric pressure appears to be such as best adapts it to produce the proper effects. It might at first seem incredible that man and every thing at the surface of the earth is constantly subjected to the enormous pressure of fifteen pounds to every square inch of surface, but such it is well known is the fact; nor could the amount be essentially varied without producing injurious results. Was this pressure essentially increased the effect upon the delicate fibres and vessels of the systems, both of men and animals, would at once be injurious.

The whale is fitted to endure exceedingly great external pressure, but the amount which it can endure with impunity is limited, as frequently after it has descended to a great depth, upon rising to the surface, we are told it blows blood from the lungs and exhibits signs of great exhaustion. It is probable plants would also be affected injuriously by any great increase of pressure, though perhaps in a less degree than animals.

Any considerable increase of atmospheric pressure, and corresponding increase in the density of the air, would produce great inconvenience in causing many light bodies to rise and remain suspended in it, affecting the lungs and eyes in a manner not now to be realized, except perhaps in some degree by those who have been exposed to the fogs of Newfoundland, or the pillars of sand in the deserts of Africa. Was the pressure sufficient to produce a density at the surface equal to that of alcohol or water, nearly all vegetable and animal substances, unless they were fixed by some means to the spot, would rise from the surface; and the state of things that would ensue can perhaps be better depicted by the imagination than made the subject of grave description.

The temperature at which water and other liquids boil would also be raised by any increase of pressure. Under the existing atmospheric pressure water boils at  $212^{\circ}$  Fahrenheit, a circumstance which admirably adapts it to the wants of man. If the pressure of the atmosphere were only doubled, the boiling point of water (as determined by experiment) would be at  $250^{\circ}$  Fah.; and though it would still serve many important purposes, yet it would be less adapted to the wants of man than it now is. The steam engine would then be comparatively useless, because of the great expense of fuel that would be required to work it; and the danger of accidents from the high temperature of the water would be much greater. Very important effects would be produced in the arts in various ways, which, however, it might be difficult to determine in every case without experiment. The expense of distillation would of course be greatly increased, and in some cases where a substance has a high boiling point, it might be impracticable.

On the other hand, inconveniences of an opposite character would result was the pressure of the atmosphere diminished. Smoke and dust, and other substances that now rise from the surface and pass away, might then incommode us by settling down; and the boiling points of water and other liquids would fall. If there was no atmospheric pressure, water would boil at  $70^{\circ}$  Fah., and alcohol at about  $36^{\circ}$ , so that neither could in summer be kept liquid without resorting to artificial means. Sulphuric ether, and some other liquids, would be known only as permanent gases.

It seems scarcely necessary to remark that in such a state of things man could not exist, even though air was not necessary to support respiration; and a great diminution of atmospheric pressure without its total removal would produce scarcely less disastrous effects.

If the pressure, and consequently the density, of the atmosphere was essentially increased, combustion would be much more rapid than it now is; and the opposite effects and inconveniences would result were this pressure essentially diminished.

By the pressure of the atmosphere water and other liquids are made to rise in the common pump, and in the syphon, an effect which of course could not be produced were this pressure removed. Water may now be raised by the suction pump to the height of thirty-three or thirty-four feet, but was the atmospheric pressure reduced to one half, it could by this instrument be raised to only half this height, and so of any other proportion.

In speaking of the effects that would be produced by greater atmospheric pressure than that which we at present witness, I have supposed a corresponding increase of density would attend any increase of pressure. This would necessarily be the case with our present atmosphere, and both the pressure and density evidently depend upon the quantity which surrounds the earth. If the quantity were greater than it is, the lower strata would of course be subjected to a greater pressure, by which the density would be increased in a corresponding ratio; and if the quantity were less, results the reverse of these would be produced.

But the atmosphere might evidently have been so constituted that its pressure would have been either greater or less than it now is, though its density might be the same, or its density might have been different under the existing pressure. Thus an atmosphere of hydrogen, with a pressure equal to that of the existing atmosphere, would be only about one fourteenth as dense; and an atmosphere of chlorine, under a pressure equal to that of the present atmosphere, would be about two and a half times as dense. But in either of these cases those effects which depend upon mere pressure would be precisely the same as pointed out above, and therefore require no separate elucidation.

3. The atmosphere produces very important and interesting effects in its relation to light. By the reflection of the sun's light by the atmosphere a faint luminousness is seen some time before he rises and after he sets, called twilight, which causes a gradual change in the morning from the darkness of night to the full light of day; and a gradual change in the reverse order in the evening. Was it not for the effects of the atmosphere, instead of the present gradual and pleasing change, we should be suddenly transferred from the darkness of night to the full splendor of day, which could not but prove injurious, if not entirely destructive, to our eyes. I have said we should suddenly be transferred from the darkness of night to the splendor of day, which would indeed be the fact, but the splendor of day would be quite different from what it now is. The heavens would then at noon-day, instead of the beautifully and splendidly illuminated expanse, at present witnessed, present a surface of entire blackness, the sun appearing fixed in it like a burning jewel. And though the reflection from one substance to another might produce some diffusion of light

over the surface of the earth, nothing of the bright luminousness we now behold could then be known.

4. The purpose served by the atmosphere as a medium of communication by articulate sounds, is of immense importance. Sound, as is well known, is produced by undulations in the air, and but for its constant presence no verbal communication of individual with individual could be held. All intercourse must then be by gesture or other signs, and though man might still live in possession of all his corporeal and mental powers, it is almost certain that nothing like written language would ever be formed, or the advancement and improvement consequent upon it ever take place. But the Creator has not only given us those vocal organs so necessary to our physical and mental advancement, and the atmospheric fluid upon which they are to be exercised, but, in wonderful and admirable simplicity, he has provided that they may be brought into action, at the will of the individual, by the mere act of respiration! How evident in every part of this arrangement the wisdom and goodness of our adorable Creator!

Immediately connected with this is the whole subject of music, which is the source of so exquisite and refined pleasure. We can here enter into no lengthened disquisition upon this subject, but stop only to make a remark upon the almost innumerable variations of sound which the human ear is capable of distinguishing. Sounds differ from each other in pitch, in loudness, and in nameless other respects, which we have not terms in our language to designate, but which occasion the peculiarities in the voices of different persons, the sound of different musical instruments, &c. Supposing we can *readily* distinguish not less than two hundred and sixteen variations of pitch between the highest and lowest notes, and as many more in loudness, it is easy to show that the whole number of variations of sound the human ear is capable of distinguishing, cannot be less than two thousand millions.

5. The relation our atmosphere appears to sustain to the moisture which is always present in it, is scarcely less worthy of consideration.

It was formerly supposed that there exists an actual affinity between atmospheric air and water, which causes a portion of it to be taken up in the air in the form of vapor, but this opinion is now generally relinquished, as it is found that in a given space, whether it be a vacuum or filled with air, the quantity of moisture that will rise depends entirely upon the temperature. But here the wisdom of nature appears in the provision that moisture should be made to rise and diffuse itself among the particles of the air, while the latter presses upon the surface to an amount equal to fifteen pounds to the square inch. Had not the atmosphere possessed this property, it must always have been in a state of perfect dryness; and, independent of the fact that the surface of the earth would never be moistened by the gentle dew or falling rain, it seems scarcely possible that men or animals could exist. Probably but a small portion of the whole moisture usually present in the atmosphere is ever expelled by ordinary artificial means, but even now, in rooms warmed by close stoves, it is often found necessary to contrive some special means to supply the atmosphere with the moisture of which it has been deprived. This is often done by placing a vessel of water upon the stove, which is rapidly evaporated by the heat, but in a much more delicate manner, by cultivating flowers in the room.



But if the atmosphere was incapable of receiving this watery vapor among its particles, far more important and decisive effects would follow. By the present arrangement of divine Providence, water from the great reservoirs in which it is collected rises in the air in the form of invisible vapor, which, after floating awhile in the air, is again condensed in dew, or falls in rain or snow upon the surface, giving rise to springs and rivers, which are designed to fertilize the earth and bless mankind. If the atmosphere then was destitute of this single property, there could be no such thing as rain or dew to moisten the earth, nor spring issuing from the valley, or river coursing its meandering way toward the level of the great ocean. Whatever may at first have been the case, all the water on the surface of the globe must ere this have found the general level, there ever after to remain, unless its position should be changed by mechanical means. We are therefore probably correct in supposing that the destruction of this single property of atmospheric air would at once produce universal drought and barrenness, and ultimately the total extinction of animal and vegetable life.

6. By an increase of temperature air is expanded, and of course made to rise, yielding its place to be immediately reoccupied by other fresh portions. When it rises, being removed from a part of the pressure to which it was before subjected, it of course becomes still more rarified, and its temperature again reduced. By the heating influence of the sun's rays, in connection with the various reflections from the earth's surface, changes like these are constantly taking place on an immensely large scale, producing currents in the air called winds, in our latitude, in ever varying directions. Occasionally these currents of air are so violent as to produce great destruction to every thing exposed to their fury, but usually the gentle breezes that are given to fan creation may be classed among the greatest blessings of a benign Providence. If air was not affected in this manner by change of temperature, so far as we can perceive, no motion except that produced by mechanical means could ever take place; but the rough boreas and gentle zephyr would be alike unknown, and the whole atmosphere would always present an unvaried, stagnant calm. The sail of the tall ship and little nautilus would be alike useless, nor could the benefits and improvement resulting from the use of the former, or the pleasure derived from the contemplation of the latter, ever be realized. All the injurious effects that would result cannot probably be seen, but enough is evident to satisfy us that no improvement in respect to this property of air could be made.

In consequence of this property, air that has been rendered unfit for farther use by combustion or respiration, in consequence of the heat that has been communicated to it, immediately rises and passes away, even in the open air, and produces in chimneys and stoves those currents that convey away the smoke and other hurtful exhalations.

7. The atmosphere is also made the theatre of many electrical phenomena, the importance of which in the economy of nature, in consequence of the extremely subtle nature of the electric fluid, is not probably fully understood. Air in a dry state is one of the best non-conductors of electricity, and hence this fluid does not usually traverse it silently, but accumulates till it acquires sufficient intensity to pass

suddenly through the intervening stratum of air to the nearest conducting substance, producing the well known phenomena of lightning and thunder. It is known that the Leyden vial cannot be charged, nor the charge retained, in a vacuum; and it is very certain that but for the nonconducting power of the air, the phenomena of lightning and thunder would be entirely unknown, nor could any of the benefits resulting therefrom, at present indeed in a measure concealed from our view, ever be experienced.

Thus far we have confined our remarks to the mechanical effects of the atmosphere, but in its chemical composition and relations we shall find not less to admire. This fluid is composed of two gases, oxygen and nitrogen, in the ratio of about twenty parts of the former to eighty of the latter. Of these two simple substances, there are no less than five other well determined compounds, differing in the relative proportion of the ingredients, all of which are essentially different in their nature from the one under consideration. All of them are distinguished for their energetic and even destructive action upon the animal system. There has been some difference of opinion whether air is to be considered as a chemical compound of these two substances, or only as a mixture, but the latter seems more generally to prevail. It matters not to us for our present purpose which is correct.

8. The first important particular that strikes our attention in examining the chemical constitution of the atmosphere is the peculiar ingredients of which it is composed. These, we have already remarked, are oxygen and nitrogen; and they are the only substances known in nature that would answer the purpose. Oxygen appears to perform by far the most important offices, the nitrogen, so far as we at present know, serving only to dilute it; but as the latter substance, as well as oxygen, enters largely into the composition of nearly all animal and some vegetable substances, it is highly probable it serves some important purposes not yet discovered.

It is by means of the oxygen contained in the air that both respiration and combustion are supported; and though a kind of combustion would in some cases be produced if the oxygen in the atmosphere was replaced by chlorine, or some other gas, yet no other gas known will support respiration. The blood in its perpetual course through the system, yielding to every part that support, whatever it may be, without which the vital principle cannot be retained, undergoes a most important change, and becomes absolutely destructive of life unless thoroughly renovated by coming in contact with the oxygen of the atmosphere in the lungs. This renovation is constantly going on, though the precise changes that take place are not fully understood. By the motion of the chest the air is constantly inhaled and exhaled, a man in health and at rest usually taking in, it is said, at each full inspiration, about forty cubic inches. By examining the air that is exhaled from the lungs, it is found that it contains less oxygen than before, and has become charged with carbonic acid gas, and the color of the blood has at the same time changed from a dark purple to a livid red. If by any means the supply of fresh air is cut off, as is the case when a person is drowned or strangled, the blood passing on through the lungs without the necessary renovation, produces in a few minutes a suspension of most of the powers of life, which in a

short time results in death. If within a very limited period the supply of air is restored, and the proper means are used, the functions of life may often be made to resume their wonted regularity. Now no gas except oxygen will serve for a moment the important purposes of respiration; but infinite wisdom has provided that this very gas shall always be present as a portion of the atmosphere; and by an involuntary motion of the chest, the supply is constantly kept up at the precise point where it is needed.

It has already been remarked that the nitrogen of the atmosphere, so far as is yet known, seems chiefly designed merely to dilute the oxygen, but it is worthy of remark that it is the only gas in nature that could be made use of for this purpose! Pure nitrogen seems to exert no direct influence upon the system when taken into the lungs, but the individual experiences a sense of suffocation for want of the supply of oxygen; any other gas would produce at once injurious, if not fatal, symptoms.

9. But oxygen is no less necessary to combustion than respiration. Without it we should be destitute of the means of producing artificial heat, except the slight elevation of temperature that may be produced by mechanical or chemical action. Many of the disastrous consequences that would ensue, were we at once deprived of the means of producing fire, or other equivalent elevation of temperature, are evident at first view, but others become more obvious by a little consideration. To say nothing of the impossibility of inhabiting a large portion of the earth's surface without fire a part of the year, it is evident that without it many of the arts must cease at once, and all of them ultimately; and man, should he find himself capable of existing, would soon return to his former state of barbarism!

We see here also another evidence of design in the expansibility of air by the elevation of its temperature. When the air is heated by coming in contact with a burning body, it is expanded, and notwithstanding its actual increase of weight by the union of the oxygen with the combustible matter, it becomes specifically lighter, and rises, giving place to a new supply of fresh air to yield its oxygen to the burning body. Precisely the same remark might be made with reference to respiration. Did air not possess this property, that portion surrounding a burning body would soon be deprived of its oxygen and become charged with carbonic acid; and there being no means to remove it, and furnish a fresh supply, the combustion would soon be checked and at length entirely cease. In respiration the same effects would follow, unless animals should keep constantly in motion, which however, if perpetual, might perhaps obviate the difficulty.

10. The proportion of these two gases contained in atmospheric air may also be adduced in proof of the divine wisdom. Though oxygen is absolutely necessary to support respiration, it has been proved by experiment that in a state of purity its action upon the system is too powerful to be long continued without producing injurious effects. The present exact ratio of their quantities is not perhaps essential to animal existence, but it seems well established, as the result of much investigation, that the present uniform supply of vital air is best adapted to promote continued health and vigor. Should the relative proportion of oxygen be increased, the effects at first would be stimulating and agreeable, but in the end it would produce languor and debility.

If the present relative proportion of oxygen was diminished, the reverse effects would be produced. The blood not being sufficiently renovated as it passed through the lungs, the system would soon lose its elasticity and vigor, and man would become unfit to attend to the duties of life; and if the diminution of oxygen was but slight and very gradual, a long continued decline would terminate in death. If the relative quantity of oxygen should be considerably diminished, the effects would of course be more rapid.

The present relative proportion of these gases is also, all things considered, best adapted for purposes of combustion. Was the proportion of oxygen in-



creased, combustion would in many cases be too violent, and even dangerous. What, for instance, would be the result if a building in a large city should take fire was the atmosphere composed of pure oxygen? Utter destruction would be the almost certain consequence to the whole city. Indeed, it is not probable, if the atmosphere was composed of pure oxygen, that any combustible matter would long be preserved upon the face of the earth. Nor would this remark be confined to those substances usually considered combustible: many of the metals burn freely in oxygen gas; and when once heated by any means to ignition, combustion would not cease until they were entirely consumed.

On the other hand, if the quantity of oxygen gas was less than it is, combustion would be too languid; and, in many cases, could not be kept up without difficulty; nor could the elevation of temperature desirable in many cases be obtained.

11. Besides these two gases and watery vapor which have been spoken of as composing the atmosphere, a small per centage of carbonic acid is always found to be present. We have before alluded to this gas, and the question may have occurred, if combustion and respiration, which are perpetually going on, both require a constant supply of oxygen from the air, and both constantly yield carbonic acid, may we not naturally expect the proportion of the latter will gradually increase, while that of the former will diminish? And may not all the oxygen at length entirely disappear? These are important and interesting questions, and have been most satisfactorily answered by numerous and skilful experimenters. Carbonic acid gas does not seem to form a necessary ingredient of the atmosphere, but is considered as a foreign body, though it is said to be always present. Portions of air have been obtained from the most elevated regions of the atmosphere that man has been able to attain, and from almost every other imaginable situation, in all of which the oxygen and hydrogen are found in the same relative proportion, with carbonic acid gas as a never failing attendant. The relative quantity of this latter gas, however, is found to vary considerably in different places, and at different times in the same place. Experiments generally indicate a larger proportion in the same place in summer than in winter, in the night than in the day time. So also more is usually found in the atmosphere of large cities than in that of the open country. By a long course of experiments made by Sausure in the year 1828, in the city of Geneva, in Switzerland and vicinity, it appears the proportion of this gas there is seldom less than three parts in ten thousand of air, nor greater than six. Probably the result would not be essentially different were exact experiments made in other places.

The means, so far as they have been determined, by which nature preserves constantly the necessary proportion of oxygen in the atmosphere, without either increase or diminution, are no less wonderful than the fact. Carbonic acid gas, even when much diluted with air, is extremely injurious, when taken into the lungs of animals, but in the minute proportion in which it is found in the atmosphere, it is probably rather beneficial, and to promote healthy vegetation, it is absolutely essential. The presence of oxygen seems to be one of the essential requisites to produce the healthy germination of the seeds of vegetables, but without a supply of carbonic acid they can never come to maturity. In plants, as in animals, a kind of respiration is ever going on in the leaves, which seem to serve the purposes of lungs, the sap answering to the blood. The sap, as it passes through the leaves, absorbs carbonic acid and gives out the oxygen, while it retains the carbon\* for the nourishment of the plant; thus producing a change in the atmosphere precisely the reverse of that produced by the respiration of animals, and by combustion. The effect, however, seems to be in some degree dependent upon the influence of light, as in the dark, plants absorb oxygen and give out carbonic acid, but the quantity of oxygen given out in the day is much greater than that of carbonic acid given off in the night.

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\* Carbonic acid is composed of carbon and oxygen, in the ratio of six parts of the former to sixteen of the latter.

How complicated and wonderful these changes, and yet how admirably adjusted to each other! We are accustomed to look with admiration at the nice adjustments in the various motions of the heavenly bodies, and adore that wisdom which could originate and perpetuate so great and complicated a system; but the means by which animals and vegetables are reciprocally made to perpetuate the existence of each other, each supplying to the atmosphere that without which the other could not exist, but an over supply of which would necessarily cause the destruction of both, are scarcely less worthy of our regard. How beautiful, in view of this subject, appears the language of the poet when comparing the divine and human agencies:—

“ In human works though labored on with pain,  
A thousand movements scarce one purpose gain;  
In God’s a single can its end produce,  
Yet serves to second too some other use !”

12. Nor is it an unimportant fact that the nature of the atmosphere is such as usually to prevent the carbonic acid it contains from collecting together in places, so as to become injurious or destructive to life. This gas is much heavier than atmospheric air, and we might therefore expect it would all settle down to the lower regions of the air, but contrary to this, nature has provided that it shall be uniformly diffused, or nearly so, through every part. This property, however, it possesses in common with all gaseous bodies, as it is found that if any two gases, however different may be their specific gravities, and even when the heavier is placed lowest, communicate together, each will gradually diffuse itself through the whole mass of the other. Thus, if two tall jars be filled, one with hydrogen and the other with chlorine, which is thirty-five times as heavy as the former, and the jar containing the hydrogen be suddenly inverted over the other, the contents of the two being allowed to come in contact by a narrow opening, it is found that in a very short time each of the gases will be uniformly diffused through the whole space; the chlorine having risen and the hydrogen fallen, contrary to the law of specific gravity, that universally prevails in solids and liquids. But the principle is not the less important for being universal with reference to the gases, as in all probability, did the gases follow the usual law of specific gravities, the accumulations of carbonic acid gas that would shortly be formed in places a little below the general level, would be destructive to life, if indeed the whole earth did not soon become uninhabitable. Limited accumulations of this gas are now sometimes formed, but always in consequence of some local cause, and then not by deposition from the atmosphere. The Grotto del Cane\* in Italy is a familiar instance of the kind, that will instantly occur to every one. Here the gas is formed in the earth, probably by volcanic agency, and is constantly issuing from an aperture and collecting in a little valley that has received this name from the fact that a dog thrown into it is instantly suffocated, though a man may walk through it with safety. The reason is because the gas constantly issuing collects only just at the surface; and should the supply fail, the whole would shortly be diffused through the atmosphere. In wells and caves, too, carbonic acid is often found to accumulate, in consequence of decaying animal and vegetable matter in the vicinity from which it is supplied faster than it can diffuse itself abroad. In these instances, likewise, the collection is protected more or less from the influence of the wind.

Besides the gases mentioned, other substances are occasionally present, as the effluvia of odoriferous substances and gases given off during spontaneous and other changes, but, in most countries, seldom in any considerable quantities, and only when supplied by some cause entirely local. This naturally suggests,

13. The last topic upon which I intend to remark in reference to this subject, viz., the general absence from the atmosphere of deleterious substances. This is a point of importance, for we can examine the substances

\* For a description of the Grotto del Cane, see Fisk’s Travels, page 214.

we eat and drink, but the air must be taken into the lungs, those delicate and vital organs, usually with little or no examination. Was it therefore liable to be charged with deadly effluvia, we should be subjected to constant danger and fear, as analyses of air for ordinary purposes of breathing would evidently be impossible.

There are indeed some well known facts that at first might seem to be against my last proposition, as in many new countries, and sometimes in others, the atmosphere does seem to be charged with a miasma that gradually affects those who have not become accustomed to its influence, producing intermittent and other fevers, and gradually sapping the foundations of life. In all countries, indeed, contagious diseases seem to be propagated by means of effluvia conveyed in the atmosphere. Some have positively affirmed they have succeeded in collecting small portions of the matter in the air, but others seem to doubt with regard to it.

It must, however, be admitted, that the atmosphere is sometimes made the vehicle of conveying far and wide the seeds of disease and death. So also, when put in violent motion, constituting the hurricane or tornado, it sometimes sweeps every thing before it, desolating in a few moments perhaps some of the finest portions of the earth's surface. And in various other ways the atmosphere certainly appears to us to be made the source of evil as well as of good. But this is no more than can be said of every blessing with which the Creator has favored us. Indeed, nothing is more evident than that the present system, with all the evidences it affords us of the wisdom and benevolence of its Author, is not a system of optimism; or it does not so appear to us with our present means of judging. Amid all the blessings which a kind Providence has so profusely lavished upon us, we are subjected to numerous evils from which we cannot free ourselves. We are exposed even to death itself, and constantly

"Fierce diseases wait around  
To hurry mortals home."

Constituted as man is, it might not perhaps be difficult, even in view of enlightened science alone, to vindicate the divine wisdom and benevolence in permitting the occurrence of all the natural ills (and we have nothing to do here with moral evil) which "flesh is heir to," by showing that taking into consideration the great whole, with reference to which the Creator acts, he is ever

"From seeming evil, still educing good;"

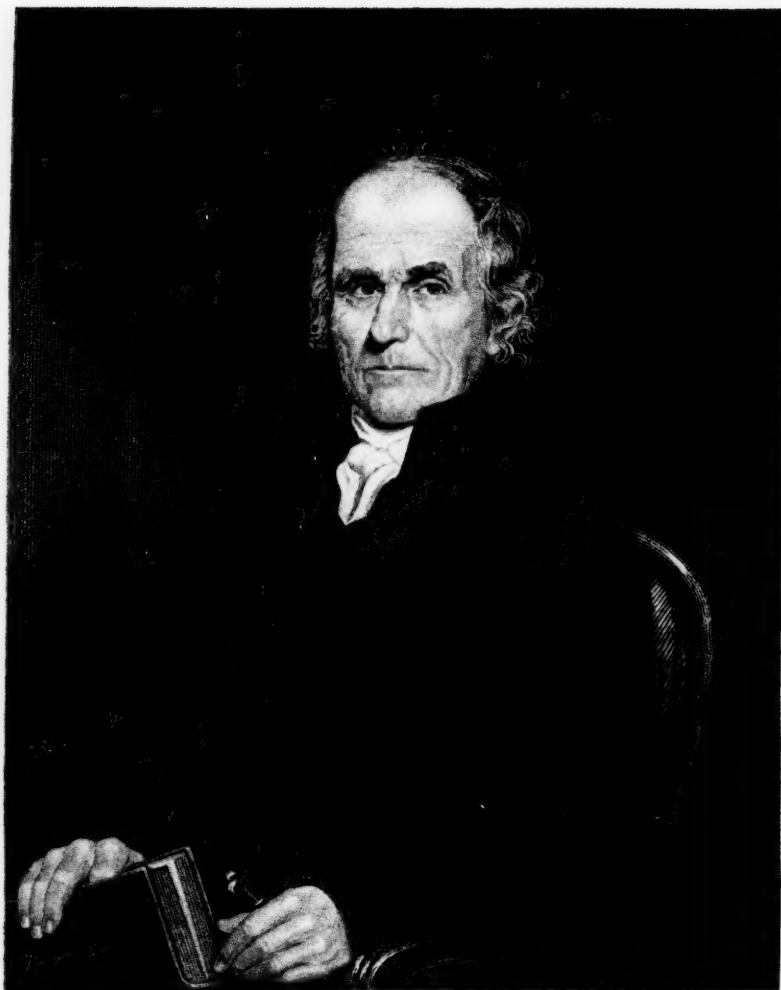
but we leave the task for the professed moralist.

It has been our object to show the admirable adaptation of atmospheric air to serve the purposes for which it is designed in the various parts of creation, and particularly in promoting the convenience and happiness of man, and thence infer the wisdom and benevolence of its great Author. And though in doing this we may have found evidence that "this is not our home," that here we have no abiding place, yet we see indications, even in this respect, of a perfect conformity to other parts of the great system of nature; and in view of the great whole, while our love for the study of this system cannot but be increased, shall we not in the beautiful language of the poet, though perhaps in a modified sense, be led to exclaim,—

"Flee, flee, ye mists! let earth depart;  
Raise me, and show me what thou art,  
Great sum and centre of the soul!  
To thee each thought, in silence tends;  
To thee the saint, in prayer, ascends;  
Thou art the source, the guide, the goal;  
The whole is thine, and thou the whole."







Engraved by E. Mackenzie

JOHN DANIEL OSTRANDER,

*of the "New York Herald"*

*New York: Published by G. Mason & Co., 257 Broadway, 1861.*

